

Comantibus ejs accepit Iesus panem et benedizit at fregit deditz discipulis suis et ait accipite et comedite, hoc est & And as they did eat lefus took the bread, and when he had blefsed he broke it and cauc it to the Difciples and said . take eat this my body. Mat. 26

# Antiquitates Apostolicæ:

OR, THE

# HISTORY

OF THE

Lives, Acts and Martyzdoms

OF THE

## HOLY APOSTLES

OF OUR

## SAVIOUR,

And the Two EVANGELISTS.

SS. MARK and LUKE.

To which is added

An Introductory Discourse concerning the Three great Dispensations of the Church, Patriarchal, Mosaical and Evangelical.

Being a Continuation of ANTIQUITATES CHRISTIANE,

The Life and Death of the Holy & ESUS.

By WILLIAM CAVE, D. D. Chaplain in Ordinary to His MAJESTY.

The Fifth Coition reviled, with some Additions.

Orig. contr. Cell. lib. 1. in Proum, p. 2. ໂກເທັຣ ຜ່າ ໄປຜ່ານແຊງໃນຄັ້ງ. ຊໍ ພໍ ຮຽກ ຮ້າງ ສະບໍ່ເຊ ໂທດ ເຮົາ ຄົວຄໍາການ; ຄໍ ຮູກກາງຄຸດີງ · Kal airis ດາພາຊີ ແຕ່ຣ າລມັກາ, ຊໍ ເຂ ໂທດແຂ່ນງ ມີ ເກີດ ຄວາມເຮົາ ກ່ວວງຕັ້ງ ຊີ ພາ ກຸດ ໄດ້ພູ ທີ່ຢ່າງການ ຄວາມ ພວກເທື່າ ແຂວງກາ ກາ ເກີດຄໍາຂອງການ, ຄູ່ ແລະ ແຂງການຄົນ ຄາກ ສະຕິກີທາ, ຄຳຄົ້ງຂອງ ຜູ້ ແລະຖະການ ກຳລັງ ໄດ້ພົດຂອງການເຮົາ ແລະ ກາງຄະແລະ

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Right Honourable, and Right Reverend Father in God

# NATHANAEL,

Lord BISHOP of

## DURHAM,

And Clerk of the Closet to His MAJESTY.

MY LORD,

TOTHING but a great experience of Your Lordship's Candour could warrant the laying what concernment I have in these Papers at Your Lordship's feet. Not but that the Subject is in it felf Great and Venerable, and a considerable part of it built upon that Authority that needs no Patronage to defend it: But to prefix your Lordship's Name to a Subject so thinly and meanly manag'd, may perhaps deserve a bigger Afology than I can make. I have onely brought some few scattered bandfulls of Primitive Story, contenting my self to Glean where I could not Reap. And I am well assu'd, that Your Lordship's wisedom and love to Truth would neither allow me to make my Materials, nor to trade in Legends and Fabulous Reports. And yet alas! bow little solid Foundation is lest to build upon in these matters? So fatally mischievous was the carelesness of those who ought to have been the Guardians of Books and Learning in their several Ages, in suffering the Records of the Ancient Church to perish. Unfaithfull Trustees, to look no better after such Divine and Inestimable Treasures committed to them. Not to mention those infinite Devastations that in all Ages have been made by Wars and Flames,  $A \rightarrow$ wbich

Plagues and Enemies to Books.

By such unhappy accidents as these we have been robb'd of the Treasures of the wiser and better Ages of the World, and especially the Records of the first times of Christianity, whereof scarce any footsteps do remain. So that in this Enquiry I have been forc'd to traverse remote and desart paths, ways that afford little fruit to the weary Passenger: but the confideration, that it was Primitive and Apostolical, sweetned my journey, and rendred it pleasant and delightfull. Our inbred thirst after knowledge naturally obliges us to pursue the notices of former times, which are recommended to us with this peculiar advantage, that the Stream must needs be purer and clearer, the nearer it comes to the Fountain; for the Ancients (as Plato speaks) were ngerriores ກາກັບ , xal દેમાં જારા કર્યા મામ we, and dwelt nearer to the Gods. And though 'tis true the state of those times is very obscure and dark, and truth oft covered over with beaps of idle and improbable Traditions; yet may it be worth our labour to seek for a few Jewels, אלא פור though under a mbole beap of Rubbish. Is not the Gleaning of the Ancients (say the Jews) better than the Vintage of latter times? The very fragments of Antiquity are Venerable, and at once instruct our minds, and gratifie our curiosity. Besides, I was somewhat the more inclinable to retire again into these studies, that I might get as far as I could from the crowd and the noise of a quarrelsome and contentious Age.

We live in times, wherein Religion is almost wholly disputed into talk and clamour, men wrangle eternally about useless and infignificant Notions, and which have no tendency to make a man either wiser or better. And in these quarrels the Laws of Charity are violated, and men perseTHE EPISTLE.

cute one another with hard names and characters of reproach, and after all confecrate their fierceness with the bonourable title of Zeal for Truth. And what is yet a much forer evil, the Peace and Order of an excellent Church, incomparably the best that ever was since the first Ages of the Gospel, is broken down, ber boly Offices derided, ber solemn Affemblies deserted, ber Laws and Constitutions slighted, the Guides and Ministers of Religion despised, and reduc'd to their Primitive Character, The Scum and Off-scouring of the World. How much these evils have contributed to the Atheism and Impiety of the present Age, I shall not take upon me to determine. Sure I am, the thing it self is too sadly visible, men are not content to be modest and retired Atheists, and with the Fool to say onely in their hearts, there is no God; but Impiety appears with an open forebead, and disputes its place in every company, and without any regard to the Voice of Nature, the Dictates of Conscience, and the common sense of Mankind, men peremptorily determine against a Supreme Being, account it a pleasant divertisement to Droll upon Religion, and a piece of Wit to plead for Atheism. To avoid the Press and troublesome importunity of such uncomfortable Reslexions, I find no better way, than to retire into those Primitive and better times, those first purest Ages of the Gospel, when men really were, what they pretended to be, when a solid Piety and Devotion, a strict Temperance and Sobriety, a Catholick and unbounded Charity, an exemplary Honesty and Integrity, a great reverence for every thing that was Divine and Sacred, rendred Christianity Venerable to the World, and led not onely the Rude and the Barbarous, but the Learned and Politer part of Mankind in triumph after it.

But, My Lord, I must remember that the Minutes of great Men are Sacred, and not to be invaded by every tedious impertinent address. I have done, when I have

begg'd

In Phileb. pag. 16. Tom. 2.

### THE EPISTLE.

begg'd leave to acquaint Your Lordship, that had it not been more through other mens fault than my own, these Papers had many Months since waited upon You in the number of those Publick Congratulations, which gave You joy of that great Place, which You worthily sustain in the Church. Which that You may long and prosperously enjoy, happily adorn, and successfully discharge to the honour of God, the henesit of the Church, and the endearing Your Lordship's Memory to Posterity, is the hearty Prayer of,

My Lord,

Your Lordship's faithfully

devoted Servant,

WILLIAM CAVE.

#### TO THE

## READER.

 $\blacktriangleleft$  HE defign of the following APPARATUS is onely to present the Reader with a short Scheme of the state of things in the preceding periods of the Church, to let him fee by what degrees and measures the Evangelical State was introduc'd, and what Methods God in all Ages made use of to conduct Mankind in the paths of Piety and Vertue. In the Infancy of the World he taught men by the Dictates of Nature, and the common Notices of Good and Evil (π) πρεσβύτα Τον νόμιμον, as Philo calls them, the most Ancient Law) by lively Oracles, and great Examples of Lib. de Abrah. Piety. He fet forth the Holy Patriarchs (as Chrysoftome observes) Pag. 350. Homil. XXVII. as Tutours to the rest of Mankind, who by their Religious in Genet Tom.2. lives might train up others to the practice of Vertue, and as Physicians, be able to cure the minds of those, who were infected and overrun with Vice. Afterwards (fays he) having fufficiently testified his care of their welfare and happiness by many instances of a wife and benign Providence towards them both in the Land of Canaan and in Egypt, he gave them Prophets, and by them wrought Signs and Wonders, together with innumerable other expressions of his Bounty. At last finding that none of these Methods did succeed, not Patriarchs, not Prophets, not Miracles, not daily Warnings and Chastisements brought upon the World, he gave the last and highest instance of his love and goodness to Mankind, he sent his onely begotten Son out of his own bosome, The tuxão zai The own datas lareon, the great Physician both of Soul and Body, who taking upon him the form of a Servant, and being born of a Virgin, conversed in the World, and bore our forrows and infirmities, that by rescuing humane Nature from under the weight and burthen of Sin, he might exalt it to Eternal Life. A brief account of these things is the main intent of the following Discourse, wherein the Reader will easily see, that I considered not what

### To the Reader.

what might, but what was fit to be faid, with respect to the end I designed it for. It was drawn up under some more disadvantageous circumstances, than a matter of this nature did require; which were it worth the while to represent to the Reader, might possibly plead for a softer Censure. However such as it is, it is submitted to the Readers Ingenuity and Candour.

W. C.

## IMPRIMATUR.

THO. TOMKYNS.

Ex Æd. Lambeth. Feb. 25. 1674.

(I)

### A N

## APPARATUS,

O R

Discourse Introductory to the whole Work, Concerning the Three Great

## DISPENSATIONS of the CHURCH,

Patriarchal, Mosaical and Evangelical.

### SECT. I.

## Of the PATRIARCHAL Dispensation.

The Tradition of Elias. The three great Periods of the Church. The Patriarchal Age. The Laws then in force natural or positive. Natural Laws, what, evinced from the testimony of natural Conscience. The Seven Precepts of the Sons of Noah. Their respect to the Law of Nature. Positive Laws under Sons of Noan. Their respect to the Law of Nature. Postrive Laws under that dispensation. Eating Bloud why prohibited. The mystery and signification of it. Circumcisson when commanded and why. The Laws concerning Religion. Their publick Worship what. Sacrifices in what sense natural, and how far instituted. The manner of God's testissing his acceptance. What the place of their publick Worship. Altars and Groves whence. Abraham's Oak, its long continuance, and destruction by Constantine. The Original of the Druids. The times of their religious Assemblies. In process of time, Genel. 4. what meant by it. The Seventh Day whether kept from the beginning. The Ministers of Religion, who. The Priesthood of the stissborn. In what cases exercised by younger Sons. The state of Religion successively under the several Patriarchs. The condition of it in Adam's Family. The Sacrifices of Cain and Abel, and their different success, whence. Seth, his great Learning and Piety. The face of the Church in the time of Enoih. What Learning and riety. The Jace of the Courch in the time of Enoin. What meant by, Then began Men to call upon the Name of the Lord. No Idolatry before the Floud. The Sons of God, who. The great corruption of Religion in the time of Jared. Enoch's Piety, and walking with God. His translation, what. The incomparable faultity of Noah, and his strictneß in an evil Age. when the incomparance famility of Noan, and my strictness in an evil Age. The character of the men of that time. His prefervation from the Deluge, God's Covenant with him. Sem or Japhet whether the Elder Brother. The confision of Languages when, and why. Abraham's Idolatry and Conversion. His eminency for Religion noted in the several instances of it. God's Covenity of the Coveni nant with him concerning the Messiah. The Piety of Isaac and Jacob. Jacob's blessing the twelve Tribes, and foretelling the Messiah. Patriarchs extraordinary under this Dispensation. Melchisedeck, who: wherein a type of

Christ. Job, his Name, Country, Kindred, Quality, Religion, Sufferings; when he lived. A reflexion upon the religion of the old World, and its agreement with Christianity.

Heb. 1. 1, 2.

OD who at fundry times, and in divers manners spake in time past to the Fathers by the Prophets, hath in these last days spoken unto us by his Son. For having created Man for the noblest purposes, to love, serve and enjoy his Maker; he was carefull in all Ages by various Revelations of his Will to acquaint him with the notices of his duty; and to shew him what was good, and what the Lord did require of him: till all other Methods proving weak and ineffectual for the recovery and the happiness of humane nature, God was pleased to crown all the former dispensations with the Revelation of his Son. There is among the \* Jews an ancient Tradition of the House of Elias, that the World should last Six Thousand years, which they thus compute, שני אלפים תורה ושני אלפים ימות המשיח, Two Thousand years empty, ( little being recorded of those first Ages of the World ) Two Thousand Tears red. lib. 3. ca.3. the Law, and Two Thousand the Days of the Messiah. A Tradition, which if it minister to no other purposes, does yet afford us a very convenient divifion of the feveral Ages and Periods of the Church, which may be confidered under a three-fold Oeconomy, the Patriarchal, Mesaical and Evangelical dispensation. A short view of the two former will give us great advantage to furvey the later, that new and better dispensation which God has made to the World.

Sanhedr. cap. Halec. (5 alibi. Vide Manast.Ben

\* Talm. Traff.

2. THE Patriarchal Age, ימי חהו as the Jews call it, the days of emptineß, commenced from the beginning of the World, and lasted till the delivery of the Law upon Mount Sinai. And under this state the Laws which God gave for the exercise of Religion, and the Government of his Church were either Natural, or Positive. Natural Laws are those innate Notions and Principles, whether speculative or practical, with which every Man is born into the World, those common sentiments of Vertue and Religion, those Principia justi & decori, Principles of fit and right, that naturally are upon the minds of Men, and are obvious to their reason at first fight, commanding what is just and honest, and forbidding what is evil and uncomely: and that not onely in the general, that what is good is to be embraced, and what is evil to be avoided, but in the particular inflances of duty according to their conformity or repugnancy to natural light, being conversant about those things, that do not derive their value and authority from any arbitrary constitutions, but from the moral and intrinsick nature of the things themselves. These Laws, as being the results and dictates of right reason, are, especially as to their first and more immediate emanations, the fame in all Men in the World, and in all Times and Places, המצוח as the Jews call them, Precepts that are evident among all Nations, indeed they are interwoven into Mens nature, inferted into the texture and conflitution of their minds, and do discover themfelves as foon as ever they arrive to the free use and exercise of their reason. That there are fuch Laws and Principles naturally planted in Mens breafts, is evident from the confent of Mankind, and the common experience of the World. Whence elfe comes it to pass, that all wicked Men even among the Heathens themselves, after the commission of gross sins, such as do more fenfibly rouze and awaken conscience, are filled with horrours and fears of punishment? but because they are conscious to themselves of having violated some Law and Rule of Duty. Now what Law can this be? not the

written and revealed Law, for this the Heathens never had: It must be therefore the inbred Law of Nature, that's born with them, and fixed in their minds, antecedently to any external revelation. For when the Gentiles Rom. 2. 14, 19. which have not the Law, dee by nature (by the light and evidence, by the force and tendency of their natural notions and dictates ) the things contain ned in the Law, these having not a Law, are a Law unto themselves, which shew the work of the Law written in their hearts, their conscience also bearing witneß, and their thoughts, Aoyopuol, the reasonings of their minds, in the mean while ( μεταξύ αλληλων, by turns) accufing or elfe excufing one another, that is, although they had not a written Law, as the Jews had of old, and we Christian ans have at this day, yet by the help of their natural Principles they performed the same actions, and discharged the same Duties that are contained in. and commanded by the written and external Law, shewing by their practices that they had a Law (fome common notions of good and evil) written in their hearts. And to this their very Consciences bear witness, for according as they either observe or break these natural Laws, their Consciences do e.ther acquit or condemn them. Hence we find God in the very infancy of the World, appealing to Cain for the truth of this, as a thing fufficiently plain and obvious, Why art thou wrath, and why is thy countenance fallen? if Gen. 4.6, 7. thou doest well, shalt thou not be accepted, Thu, be lift up? able to walk with a pleased and chearfull countenance, the great indication of a mind satisfactor fied in the conscience of its duty: but if thou doest not well, sin lies at the door; the punishments of fin will be ready to follow thee, and conscience as a Minister of vengeance will perpetually pursue and haunt thee. By these Laws Mankind was principally governed in the first Ages of the World, there being for near Two Thousand Years no other fixed and slanding Rule of Duty, than the dictates of this Law of Nature; those Principles of Vice and Vertue, of Justice and Honesty, that are written in the heart of every

3. THE Jews very frequently tell us of some particular commands to the number of Seven, which they call מצורן בני נוח, the Precepts of the Sons of Gem. Babyl. Tit. Noah, Six whereof were given to Adam and his Children, and the Seventh Sanbedr. cap. 7-concerning strange worship, that they should not give Divine honour to Idols, or alisi passim or the Gods of the Heathens, aniwerable to the two first commands of the Selden de 7w. Decalogue; Theu shalt have no other Gods but me; theu shalt not make unto thee N. & G.L. a. 10. any graven image, nor the likeness of any thing, that is in Heaven above, or in Vol.1. c.2.p. 8. the Earth beneath, or in the Water under the Earth; thou shalt not low down thy self to them, or serve them: for, &c. From the violation of this Law it was that Job, one of the Patriarchs that lived under this Dispensation, solemnly purges himself, when speaking concerning the worship of the Celestial Lights, the great if not onely idolatry of those early Ages, says he, If I beheld the Job 31. 26, 27, Sun when it shined, or the Moon walking in her brightness, and my heart bath 28. been secretly inticed, or my mouth bath kissed my hand, this also were iniquity to be punified by the Judge, fir I fould have denied the God that is above. The fecond, ברכון השב y, concerning blessing, or worthipping, that they should not blaspheme the Name of God. This Law Job also had respect to, when he was carefull to fanctifie his Children, and to propitiate the Divine Majefly for them every Morning, for it may be (faid he) that my Sons have Job 1. 6. finned, and curfed God in their heart's. The third was שפובות רבוים, concerning the shedding of bleud, forbidding Man-slaughter; a Law expresly renewed to Noah after the Floud, and which possibly Job aimed at, when he vindicates himself, that he had not rejoyced at the destruction of him that ha- Job 31.29.

ted him, or lift up himself when evil found him. Nor was all effusion of humane bloud forbidden by this Law, capital punishments being in some cases necessary for the preservation of humane Society, but onely that no Man should shed the bloud of an innocent Person, or pursue a private revenge without the warrant of publick Authority. The fourth was על גלוי עריות, concerning the disclosing of uncleanness, against filthiness and adultery, unlawfull Job 31. 9. 10, marriages and incestuous mixtures: If mine heart (says Job in his Apology)
hath been deceived by a Woman, or if I have laid wait at my neighbour's door; then let my Wife grind, &c. for this is an heinous crime, yea it is an iniquity to be punished by the Judges. The fifth was על הגול, concerning theft and rapine, the invading another Man's right and property, the violation of bargains and compacts, the falfifying a Man's word and promife, the deceiving of another by fraud, lying, or any evil arts. From all which Job justifies himself, that Verf. 5, 7. he had not walked with vanity, nor had his foot hasted to deceit, that his step had not turned out of the way, nor his heart walked after his eyes, nor any blot cleaved to his hands. And elsewhere he bewails it as the great iniquity of the Chap. 24. 2.334 Times, that there were some that removed the Land-marks, that violently took away the Flocks, and fed thereof, that drove away the Ass of the Fatherleß, and took the Widow's Ox for a pledge, that turned the needy out of the way, and made the poor of the Earth hide themselves together, &c. The fixth was ער הדינים, concerning judgments, or the administration of Justice, that Judges and Magistrates should be appointed in every Place for the Order and Government of Civil Societies, the determination of Caufes, and executing of Justice between Man and Man. And that such there then were, seems - evident from the עון פלילי which Job twice speaks of in one Chapter , the judged iniquity, which the Jews expound, and we truly render, an iniquity to be punished by the Judges. The feventh , יעל אבר מין החי , concerning the member of any live creature, that is, as God expresses it in the Precept to Noah, they might not eat the bloud, or the flesh with the life thereof. Whether these Precepts were by any solemn and external promulgation particularly delivered to the Ante-deluvian Patriarchs ( as the Jews seem to contend) I will not fay: for my part I cannot but look upon them (the last onely excepted ) as a confiderable part of Nature's Statute-Law, as comprizing the great strokes and lineaments of those natural dictates that are imprinted upon the fouls of Men. For what more comely and reasonable, and more agreeable to the first notions of our minds, than that we should worship and adore God alone, as the Authour of our beings, and the Fountain of our happiness, and not derive the lustre of his incommunicable perfections upon any Creature; that we should entertain great and honourable thoughts of God, and fuch as become the Grandeur and Majesty of his being; that we should abstain from doing any wrong or injury to another, from invading his right, violating his privileges, and much more from making any attempt upon his Life, the dearest bleffing in this World; that we should be just and fair in our transactions, and doe to all men, as we would they should doe to us; that we should live chastly and temperately, and not by wild and extravagant lusts and sensualities offend against the natural modesty of our minds; that Order and Government should be maintained in the World, Tuffice advanced, and every Man fecured in his just possessions? And so suitable did these Laws seem to the reason and understandings of Men, that the Fews, though the most zealous People under Heaven of their Legal Institutions, received those Gentiles who observed them as Proselytes into their Church, though they did not oblige themselves to Circumcision, and the rest of the Molaick Rites. Nay, in the first Age of Christianity, when the great

controversie arose between the Jewish and Gentile Converts about the obligation of the Law of Moses as necessary to salvation, the observation onely of these Precepts, at least a great part of them, was imposed upon the Gentile-Converts as the best expedient to end the difference, by the Apostolical Synod at Ferusalem.

4. BUT though the Law of Nature was the common Law by which God then principally governed the World, yet was not he wanting by Methods extraordinary to supply, as occasion was, the exigencies and necessities of his Church, communicating his mind to them by Dreams and Visions, and other ways of Revelation, which we shall more particularly remark, when we come to the Mofaical Oeconomy. Hence arose those positive Laws which we meet with in this period of the Church, forne whereof are more expresly recorded, others more obscurely intimated. Among those that are more plain and obvious two are especially considerable, the prohibition for not eating bloud, and the Precept of Circumcifion, the one given to Noah, the other to Abraham. The prohibition concerning bloud is thus recorded, every moving thing that liveth shall be meat for you: but flesh with Gen. 9.3, 4 the life thereof, which is the bloud thereof, shall ye not eat. The bloud is the vehiculum to carry the spirits, as the Veins are the chanels to convey the bloud, now the Animal spirits give vital heat and activity to every part, and being let out, the bloud presently cools, and the Creature dies. Not flesh with the bloud, which is the life thereof, that is, not flesh while it is alive, while the bloud and the spirits are yet in it. The mystery and signification whereof was no other than this, that God would not have men train'd to arts of cruelty, or whatever did but carry the colour and aspect of a merciless and a savage temper, lest severity towards Beasts should degenerate into sierceness towards Men. It's good to defend the out-guards, and to stop the remotest ways that lead towards fin, especially considering the violent propensions of humane nature to passion and revenge. Men commence bloudy and inhumane by degrees, and little approaches in time render a thing in it felf abhorrent not onely familiar, but delightfull. The Romans who at first entertained the People in the Amphitheatre onely with wild Beasts killing one another, came afterwards wantonly to sport away the Lives of the Gladiators, yea to cast Persons to be devoured by Bears and Lions, for no other end than the divertisement and pleasure of the People. He who can please himself in tearing

and eating the Parts of a living Creature, may in fhort time make no fcruple to doe violence to the thort time make no feruple to doe violence to the Life of Man. Besides, eating bloud naturally begets a savage temper, makes the spirits rank and fiery, and apt to be easily instanced and blown up into choler and fierceness. And that hereby God did design to bar out ferity, and to secure mercy and gentleness is evident from what followers that the same distinctions are gentleness is evident from what followers the same distinctions are gentleness is evident from what followers to the same distinctions are gentleness is evident from what followers the same distinctions are successful to the same distinctions and gentleness is evident from what followers the same distinctions are successful to the same distinctions and gentleness is evident from the same distinction. and gentleness, is evident from what follows after:

and furely your bloud of your lives will I require: at the hand of every beaft to v. 5,5. will I require it, and at the hand of Man, at the band of every Man's trother will I require the life of man: whoso sheddeth Man's bloud, by Man shall his bloud be shed. The life of a Beast might not be wantonly sacrificed to Mens humours, therefore not Man's; the life of Man being so sacred, and dear to God, that if kill'd by a Beast, the Beast it self was to die for it; if by man, that man's life was to go for retaliation, by man shall his bloud be shed; where by man we must necessarily understand the ordinary Judge and Magistrate, or בית דיו שר כתו, as the Jews call it, the lower Judicature, with respect to that Divine and Superiour Court, the immediate judgment of God himfelf.

Vid. Maimon.

Mor. Nevoch.

part. 3. c. 49.

p. 506.

By which means God admirably provided for the fafety and fecurity of Man's life, and for the order and welfare of humane fociety: and it was no more than necessary, the remembrance of the violence and oppression of the Nephilim or Giants before the Floud being yet fresh in memory, and there was no doubt but fuch mighty Hunters, men of robust bodies, of barbarous and inhumane tempers would afterwards arife. This Law against eating bloud was afterwards renewed under the Molaick Institution, but with this pecu-Levit. 17. 11. liar fignification, for the life of the flesh is in the bloud, and I have given it to you upon the Altar, to make an atonement for your fouls; for it is the bloud that maketh an atonement for the foul: that is, the bloud might not be eaten, not onely for the former reason, but because God had deligned it for particular purposes, to be the great Instrument of Expiation, and an eminent type of the Bloud of the Son of God, who was to die as the great expiatory Sacrifice for the World: Nay it was re-established by the Apostles in the infancy of Christianity, and observed by the Primitive Christians for several Ages, as we have elfewhere observed.

5. THE other Precept was concerning Circumcifion, given to Abraham Gen. 17. 9, 10, at the time of God's entring into Covenant with him. God faid unto Abraham, Thou shalt keep my Covenant, &c. This is my Covenant which ye shall keep between me and you, and thy Seed after thee, every Man-child among you shall be circumcised: and ye shall circumcise the flesh of your fore-skin, and it shall be a token of the Covenant betwixt me and you. God had now made a Covenant with Abraham to take his Poslerity for his peculiar People, and that out of them should arise the promised Messiah: and as all sederal compacts have fome folemn and external rites of ratification, fo God was pleafed to add Circumcifion as the fign and feal of this Covenant, partly as it had a peculiar fitness in it to denote the promised Seed, partly that it might be a discriminating badge of Abraham's Children (that part whom God had especially chosen out of the rest of Mankind ) from all other People. On Abraham's part it was a fufficient argument of his hearty compliance with the terms of this Covenant, that he would so chearfully submit to so unpleasing and difficult a fign as was imposed upon him. For Circumcifion could not but be both painfull and dangerous in one of his Years, as it was afterwards to be to all new-born Infants: whence Zipporah complained of Moles, commanding her to circumcife her Son, that he was Inn, an husband of bloads. \* Talm. Trast. a cruel and inhumane Husband. And this the \* Jews tell us was the rea-Johann. cap. 8. fon, why Circumcifion was omitted during their Forty Years Journey, in the Wilderness, it was ראורחא, by reason of the trouble and inconvenience of the way, God mercifully dispensing with the want of it, left it should hinder their travelling, the foreness and weakness of the circumcifed Person not comporting with hard and continual Journeys. It was to be administred the eighth day, not sooner, the tenderness of the Infant not well till then complying with it, besides that the Mother of a Male child was reckoned legally impure till the feventh Day; not later, probably because the longer it was deferred, the more unwilling would Parents be to put their Children to pain, of which they would every Day become more fenfible, not to fay the fatisfaction it would be to them, to fee their Children folemnly entred into Covenant. Circumcifion was afterwards incorporated into the Body of the Jewish Law, and entertained with a mighty Veneration, as their great and standing Privilege, relied on as the main Basis and Foundation of their confidence, and hopes of acceptance with Heaven, and accounted in a manner equivalent to all the other Rites of the Molaick Law.

6. BUT befides there two, we find other positive Precepts, which

though not fo clearly expressed, are yet sufficiently intimated to us. Thus there feems to have been a Law that none of the Holy Line, none of the Poflerity of Seth should marry with Infidels, or those corrupt and idolatrous Nations which God had rejected, as appears in that it's charged as a great part of the fin of the old World, that the Sons of God matched with the Gen. 6.2, Daughters of Men, as also from the great care which Abraham took that his Son Isaac should not take a Wife of the Daughters of the Canaanites among whom he dwelt. There was also מצור יכום, Jus Leviratus, whereby the next Brother to him who died without Islue was obliged to marry the Widow of the deceased, and to raise up seed unto his Brother, the contempt whereof cost Onan his Life: together with many more particular Laws which the flory of those Times might suggest to us. But what is of most use and importance to us, is to observe what Laws God gave for the administration of his Worship, which will be best known by considering what worship generally prevailed in those early Times; wherein we shall especially remark the nature of their publick Worthip, the Places where, the Times when, and the Persons by whom it was administred.

7. IT cannot be doubted but that the Holy Patriarchs of those days were carefull to instruct their Children, and all that were under their charge (their Families being then very vast and numerous) in the Duties of Religion, to explain and improve the natural Laws written upon their minds, and acquaint them with those Divine Traditions, and positive Revelations which they themselves had received from God: this being part of that great character which God gave of Abraham, I know him, that he will command his Chil-Gen. 18. 19. dren, and his Houshold after him, and they shall keep the way of the Lord, to doe justice and judgment. To this they joyned Prayer and Invocation, than which no duty is more natural and necessary; more natural, because it fitly expresses that great reverence and veneration which we have for the Divine Majesty, and that propenfity that is in Mankind to make known their wants: none more necessary, because our whole dependence being upon the continuance and constant returns of the Divine power and goodness, 'tis most reasonable that we should make our daily addresses to him, in whom we live, move, and have our being. Nor were they wanting in returns of praise and folemn celebrations of the goodness of Heaven, both by entertaining high and venerable thoughts of God, and by actions fuitable to those honourable fentiments which they had of him. In these acts of worship they were carefull to use gestures of the greatest reverence and submission, which commonly was profiration. Abraham bowed himself towards the ground: and when God fent Gen. 18. 2. the Israelites the happy news of their deliverance out of Egypt, they bowed Exod. 4. 31. their Heads and worshipped. A posture which liath ever been the usual mode of adoration in those Eastern Countries unto this day. But the greatest instance of the Publick Worship in those times was Sacrifices: a very early piece of Devotion, in all probability taking its rife from Adam's fall. They were either Eucharistical, expressions of thankfulness for blessings received, or expiatory, offered for the remission of fin. Whether these Sacrifices were first taken up at Mens arbitrary pleasure, or positively instituted and commanded by God, might admit of a very large enquiry. But to me the case seems plainly this, That Καὶ ἐγθρετο μθ βιαέται περγκε Καϊν Ντο Κ κερπών τὰ γιες θυσίας το Κυσίου ] σκόσει ποῦς το Cunodin τὰ γιερκός εταπέθετο τὰ φύσεος ὁ Διο

as to Euchariffical Sacrifices, fuch as first-fruits, and the like oblations, Mens own reason might fun pos tri po de eine unt Thron allenne meis Totaurry Especial; edite Erep ( , and' fi er To r mauner retain, sons expers, son no come of the desired of the desired of the the historian, on morning each expense each of himborian for morning each of himborian for morning each of himborian for morning each of himborian for the first of the first each of the first of the menting coepperias smoraday. Chryfost. Homil. XVIII. in Genef. p. 173. Tom. 2.

Gen. 15. 17.

Pfalm 20. 3.

Gen. 8. 20.

fuggest and persuade them, that it was fit to present them as the most natural fignifications of a thankfull mind. And thus far there might be Sacrifices in the flate of Innocence: for Man being created under fuch excellent circumstances as he was in Paradise, could not but know that he owed to God all possible gratitude and subjection; obedience he owed him as his Supreme Lord and Master, gratitude, as his great Patron and Benefactour, and was therefore obliged to pay to him some Eucharistical Sacrifices, as a testimony of his gratefull acknowledgment, that he had both his being and prefervation from him. But when fin had changed the scene, and Mankind was funk under a state of guilt, he was then to feek for a way how to pacifie God's anger: and this was done by bloudy and expiatory facrifices, which God accepted in the finners flead. And as to these, it seems reasonable to suppose that they should be founded upon a positive Institution, because pardon of fin being a matter of pure grace and favour, whatever was a means to fignifie and convey that, must be appointed by God himself, first revealed to Adam, and by him communicated to his Children. The Deity propitiated by these attonements was wont to testifie his acceptance of them by fome external and visible fign; Thus Cain sensibly perceived that God had respect to Abel's sacrifice, and not to his: though what this sign was, it is not easie to determine. Most probably it was fire from Heaven coming down upon the Oblation, and confuming it: For fo it frequently was in the Sacrifices of the Mofaick dispensation, and so we find it was in that famous Sacrifice of Abraham, a Lamp of Fire passed between the parts of the Sacrifice. Thus when 'tis faid, God had respect to Abel and to his offering; Theodotion renders it everte low, he burnt it; and to this custome the Pfalmist alludes in that Petition, Remember all thy offerings, and accept thy burnt Sacrifice, דעולתן ירשנה, let thy burnt-offering be reduced into ashes.

8. WHERE it was that this Publick Worship was performed, is next to be enquired into. That they had fixed and determinate Places for the difcharge of their religious Duties, those especially that were done in common, is greatly probable. Nature and the reason of things would put them upon it. And this most think is intended in that phrase, where it is said of Cain Agud P. Fag. in and Abel, that they brought their oblations, that is, ( as Aben Ezra and others expound it ) אר מקום שקבץ לתפלתו, to the place (et apart for divine wor-(hip. And this probably was the reason, why Cain, though vexed to the heart to fee his Brother preferred before him, did not prefently fet upon him, the folemnity and religion of the Place, and the fensible appearances of the Divine Majesty having struck an awe into him, but deferred his murtherous intentions till they came into the Field, and there fell upon him. For their Sacrifices they had Altars, whereon they offered them, contemporary no doubt with Sacrifices themselves, though we reade not of them till after the Floud, when Noah built an Altar unto the Lord, and offered burnt offe-Gen. 12. 7, 8. rings upon it: So Abraham, immediately after his being called to the worship of the true God, in Sichem built an Altar unto the Lord, who appeared unto him, and removing thence to a Mountain Eastward, he built another Altar, and called on the Name of the Lord, as indeed he did almost in every place where he came. Thus also when he dwelt at Beersheba in the Plains of Mamre, he planted a Grove there, and called on the Name of the Lord the everlafting God. This no doubt was the common Chapel or Oratory, whither Abraham and his numerous Family, and probably those whom he gained to be Profelytes to his Religion were wont to retire for their publick adorations, as a Place infinitely advantageous for fuch Religious purpofes. And indeed the Ancient devotion of the World much delighted in Groves, in

Woods

Woods and Mountains, partly for the convenience of fuch Places, as better composing the thoughts for divine contemplations, and resounding their joint-praises of God to the best advantage, partly because the silence and retiredness of the Place was apt to beget a kind of facred dread and horrour in the mind of the Worshipper. Hence we find in Ophrah where Gideon's Fa- Judg. 6. 25 ther dwelt, an Altar to Baal, and a Grove that was by it; and how common the fuperstitions and idolatries of the Heathen-world were in Groves and High-places, no Man can be ignorant, that is never fo little conversant either in profane or facred ftories. For this reason that they were so much abused to idolatry, God commanded the Israelites to destroy their Altars, Exod. 34. 14. break down their Images, and cut down their Groves : and that they should not Deut. 16.21. plant a Grove of any Trees near unto the Altar of the Lord, lest he should seem to countenance what was so universally prostituted to false worship and idolatry. But to return to Abraham. He planted a Grove, which the Ancients generally make to have been a large spreading Oak; and some foundation there is for it in the facred Text; for the place where Abraham Gen. 13. 18. planted it is called the Plain of Mamre, or as in the Hebrew, he dwelt באלני ממרא, among the Oaks of

Пард ? Sewi ? Мацеро. LXX. Ita Verf. Samaritana: nec aliter Arabs in Genef. 18. 1.

\* Antiquit. Jud. 1. 1. c. 11. p. 19.

| Vid. Dick. Delph. Phanic. c. 12. p. 137.

this place, and either give the name to it, or at least derive his from it, Ogyges being the Name by which he is usually described in foreign Writers. This very Oak \* S. Hierom affures us , and || Eusebius intimates as much , was \* De loc. Hebr. yet flanding till the time of conflantine, and worthipped with great fuperfit: \( \frac{1}{16} \) is to Aberta for their held there every Summer, and a Feaff celebrated by a general conflue flutch properties, and perfons of all Religions, both Christopher was a famous when the neighbouring Countries, and perfons of all Religions, both Christopher was flutch for the second flutch flut of their Religion: but that Constantine being offended that the Place should be profan'd with the fuperstitions of the Jews, and the idolatry of the Gentiles, wrote with some severity to Macarius the Bishop of Ferusalem, and the Bishops of Palestine, that they should destroy the Altars and Images, and deface all Monuments of Idolatry, and restore the Place to its ancient Sanctity. Which was accordingly done, and a Church erected in the Place, where God was purely and fincerely worshipped. From this Oak, the ordinary place of Abraham's worship and devotion, the Religion of the Gentiles doubtless derived its Oaks and Groves, and particularly the Druids, the great and almost onely Masters and Directours of all Learning and Religion among the Ancient Britains, hence borrowed their Original; who are fo notoriously known to have lived wholly under Oaks and in Groves, and there to have delivered their Doctrines and Precepts, and to have exercised their Religious and mysterious Rites, that hence they fetched their denomination, either from  $\Delta_{\hat{e}\hat{\nu}\hat{e}}$  (as the Ancients generally thought) or more probably from the old Celtick word Deru, both fignifying an Oak, and which the Welch, the Descendents of the Ancient Britains, still call Derm at this day. But of this

مر م دُدُه السلام Mamre, and so the Syriack renders it, المردة مرا مردة المراجع المرا

The House of the Oak: The name whereof, \* Jose-

phus tells us, was Ogvges; and it is not a conjecture

to be || despised, that Noah might probably inhabit in

9. FROM the place where, we proceed to the times when they usually paid their Devotions. And feeing Order is necessary in all undertakings, and much more in the actions of Religion, we cannot think that Mankind

Gen. 4. 3.

Gen. 2. 3.

express after it.

was left at a roving uncertainty in a matter of fo great importance, but that they had their flated and folemn times of Worship: especially when we find among all Nations, even the most rude and unpolished Heathens, times peculiarly fet apart for the honour of their gods, and the publick folemnities of Religion. And so no question it was in the more early Ages of the World, they had fixed and appropriate Seasons, when they met together to doe homage unto God, and to offer up their joynt acknowledgments to Heaven. Thus we reade of Cain, that he brought his oblation in process of time, Thus מים, at the end of days, at one of those fixed and periodical returns, when they used to meet in the Religious Assemblies, the word YP denoting not fimply an end, but a determinate and an appointed end. I know many with great zeal and eagerness contend, that the Sabbath or Seventh day from the Creation was fet apart, and univerfally observed as the time of Publick Worship, and that from the beginning of the World. But alas the foundation upon which this opinion is built, is very weak and fandy, having nothing to rely on, but one place, where it is faid, that God resting on the Seventh day from all his Works, bleffed the Seventh day and sanctified it. Which words are reafonably thought to have been fet down by Moses by way of Prolepsis, as it was in his time, if they relate at all to the Sabbath, and are not rather to be understood of God's bleffing and fanctifying the Seventh day, as having then compleated all his Works in the creating of Man, and in whom, as in the crown and glory of the Creation, he would fanctifie himself. For that it should be meant of a Weekly Sabbath, hath as little countenance from this Text, as it hath from the practice of those times, there being no footsteps or shadow of any such Sabbath kept through all the Patriarchal periods of the Church, till the times of Moles, which besides the evidence of the story, is univerfally owned by the ancient Jews, and very many of the Fathers do

10. THE last circumstance concerns the Persons by whom the Publick Worship was administred. Impossible it is that any Society should be regularly managed, where there are not fome peculiar Persons to superintend, direct and govern the affairs of it. And God, who in all other things is a God of Order, is much more fo in matters of Religion: and therefore no doubt from the beginning appointed those, whose care and business it should be to discharge the publick parts of Piety and Devotion in the name of the rest. Now the Priefthood in those times was vested in the Heads of Tribes, and in the first born of every Family. To the Patriarch or Head of every Tribe it belonged to bless the Family, to offer Sacrifice, to intercede for them by Prayer, and to minister in other solemn acts of Religion. And this Office hereditarily descended to the first-born, who had power to discharge it during the life of his Father; for it was not necessary, that he who was Priest by virtue of his primogeniture, should be also the eldest of the House. Faceb, who fucceeded in his Brother's right, offered Sacrifices in the life of his Father Isaac, and Abraham was a Priest, though Sem the Head of the Family, and ten degrees removed from him in a direct line, was then alive, yea furvived Abraham (as fome learned men think) near Forty Years. Every firstborn had three great Prerogatives, a double portion of the Paternal inheritance, a Lordship and Principality over his Brethren, and a right to the Priesthood to instruct them in the knowledge of Divine things, and to manage the common Offices of Religion. So that in those times there was a particular Priefthood in every Family, the administration whereof was usually appropriate to the first born. Thus Noah, Abraham and Haac offered Sacrifices, and Job (who lived about that time, or not long after) both for his Chil-

dren and his Friends. Thus Esau was a Priest by his primogeniture, and that goodly Raiment of her fon Efau which Rebeccah put upon Jacob, when he went in to his Father, is by many not improbably understood of the Sacerdotal Vestments, wherein as first-born he was wont to execute his Office. Of these Priests we are to understand that Place, Let the Priests which come Exod. 19. 22. near to the Lord, fanctifie themselves. This could not be meant of the Levitical Priests, (the Aaronical Order not being yet instituted) and therefore must be understood of the Priesthood of the hirst-born, and so Solomon Farchi's gloss expounds it. Thus when Moses had built an Altar at the foot of the Mountain, he sent young men of the children of Israel, which offered burnt- Exod. 24. 5. offerings, and sacrificed peace-offerings unto the Lord. Where for young men, the Chaldee Paraphrase and the Hierusalem Targum have בוכרו בנו ישראר the first-born of the children of Israel; so has that of Jonathan, who exprelly adds this reason, for unto that very Hour the worship remained among the firstborn, the Tabernacle of the Covenant not being yet made, nor the Aaronical Priesthood fet up. So when Jacob bequeathed his bleffing to Reuben, Reuben thou Gen. 49. 3 art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power, the same Jewish Paraphrasts tell us, that there were three things in this bleffing conveyed and confirmed to Reuben. the Birth-right, the Kingdom, and the Priesthood, but that for his enormous and unnatural fin they were transferred to others, the Primogeniture to Foseph, the Kingdom to Judah, and the Priesthood to Levi. But though the Sacerdotal function ordinarily belonged to the first-born, yet was it not so wholly invested in them, but that it might in some cases be exercised by younger Brothers, especially when passing into other Families, and themselves becoming Heads of Tribes and Families. Abraham we know was not a first-born, and it's highly probable that Sem himself was not Noah's eldest Son. Moses was a Prieft, yea כהן הכהנים, as the Jews call him, the Prieft of Priefts, and yet was but Amram's fecond Son, and Aaron's younger Brother. So that the case in short seemed to lie thus: The Patriarch or surviving Head of every Tribe was a kind of High-priest over all the Families that were descended from him, the first-born in every Family was the ordinary Priest, who might officiate in his Father's flead, and who after his decease succeeds ded in his room, the younger Brethren, when leaving their Father's house, and themselves becoming heads of Families, and their seats removed too far distant to make use of the ordinary Priesthood, did themselves take the office upon them, and exercise it over all those that were under them, and sprung from them, though the main honour and dignity was referved for the Priesthood of the first-born. Thus Abraham, though but a second Son, yet when become the head of a great Family, and removed into another Country, became a Priest, and that not onely during the life of his Father, but of Sem himself, the grand surviving Patriarch of that time. I observe no more concerning this, than that this right of the first-born was a prime honour and privilege, and therefore the reason ( say the \* Jews ) why Jacob \* Bereich. Rab. Was fo greatly defirous of the birth-right, was because in those days the fit. 10. ed. t.

Priethood was entail'd upon it. And for this chiefly no doubt it was that fixed at leg. Esau is called είελλω, a profame person, for selling his birth-right for a mess Esac s. 145, of Potrage, because thereby he made so light of the sacred honour of the Heb. 12, 16,

Priesthood, the venerable office of ministring before God.

11. HAVING thus seen what were the Laws, what the Worship of those times, it remains briesly to consider what was the sace of the Church, and the state of Religion under the several Patriarchs of this Oeconomy. Not to meddle with the story either of the Creation or Apostasie of Adam.

חח

no fooner was he fallen from that innocent and happy state wherein God had placed him, but Conscience began to stir, and he was sensible that God was angry, and faw it necessary to propitiate the offended Deity by Prayer and Invocation, by Sorrow and Repentance, and probably by offering Sacrifice; a conjecture that hath at least some countenance from those Coats of Skins wherewith God cloathed our first Parents, which feem likely to have been the Skins of Beafts flain for Sacrifice; for that they were not killed for food is evident, because flesh was not the ordinary diet ( if it was at all ) of those first Ages of the World. And God might purposely make choice of this fort of covering, to put our first Parents in mind of their great degeneracy, how deep they were funk into the animal life, and by gratifying brutish and sensual appetites at so dear a rate, how like they were become to the Beafts that perish. And if this were so, it possibly might give birth to that Law of Moles, that every Priest that offered any man's burnt-offering, should have to himself the skin of the burnt-offering which he had offered. But however this was, 'tis certain that Adam was carefull to instruct his Children in the knowledge of Divine things, and to maintain Religion and the worship of God in his Family. For we find Cain and Abel bringing their oblations, and that at a certain time, though they had a different fuccess. I omit the Traditions of the East; that the cause of the difference between Cain and Abel was about a Wife, and that they fought to decide the case by Sacrifice, and that when Abel's sacrifice was accepted; Cain out of envy and indignation fell upon his brother, struck his head with a stone, and slew him. The Present they brought was according to their different ways and institutions of life: Cain, as an Husbandman, brought of Product North, the fruit of the ground; Abel, as a Shepherd, brought of the firstlings of his is a constraint of the fraction of the fat thereof: But the one was accepted, and the other re-Eugeio Sums i- jected. The cause whereof certainly was, not that the one was little and in-Example 7 and the cause whereof certainly was, not that the one was inthe and the paylor 3 start confiderable, the other large and noble; the one onely a dry oblation the paylor 3 start conference of the conference of the paylor. Chrys other a burnt-offering; or that Cain had entertained a conceived prejudice Famil. XVIII. againg this Ropher: the true cause lay in the different tenuer and difficultiagainst his Brother; the true cause lay in the different temper and disposition of their minds: Abel had great and honourable thoughts of God, and therefore brought of the best that he had; Cain, mean and unworthy apprehenfions, and accordingly took what came first to hand; Abel came with a gratefull fense of the goodness of Heaven, with a mind piously and heartily devoted to the Divine Majesty, and an humble reliance upon the Divine acceptance: Cain brought his oblation indeed, but looked no farther, was not carefull to offer up himself a living facrifice, holy and acceptable to God, as being the most reasonable service, too confidently bearing up himself, as we may suppose upon the prerogative of his primogeniture. By which means Abel offered unto God a more excellent facrifice than Cain, by which he obtained witness, that he was righteous, God testifying of his gifts. For he had respect unto Abel, and to his offering: But unto Cain, and to his offering he had not respect. And if in that fire, by which God testified his respect by consuming one oblation, and not the other, there was (as the Jews fay) feen the face of a Lion, it doubtless prefigured the late promised Messiah, The Lion of the Tribe of Judah, our great expiatory facrifice, of whom all other facrifices were but types and fladows, and in whom all our oblations are rendred

> pleasing unto God. 12. A B E L being taken away by his envious and enraged Brother, God was pleafed to repair the lofs by giving his Parents another Son, whom they called Seth, and he accordingly proved a very Vertuous and Religious

> gratefull unto God, The odour of a sweet smell, a sacrifice acceptable and well-

man. He was (if we may believe the Ancients) a great Scholar; the first inventour of Letters, and Writing, an accurate Astronomer, and taught his Children the knowledge of the Stars, who having heard from their Grandfather Adam, that the World was to be twice destroyed, once by Fire, and again by Water (if the flory be true which Josephus without any great war- Antiquit. Jud. rant reports) wrote their Experiments and the principles of their Art upon lib. 1. 6.3. p. 8. two Pillars, one of Brick, the other of Stone, that if the one perished, the other might remain, and convey their notions to posterity; one of which Pillars, Fosephus adds, was faid to be standing in Syria in his time. But that which rendred Seth most renowned, was his piety and devotion; a good man he was, one who afferted and propagated Religion and the true worship of God, as he had received it from his Father Adam, notwithstanding the declensions and degeneracy, and possibly oppositions of his Brother Cain and his party. The Eastern Writers, both Jews and \* Arabians, confidently af- \* Vid. testimonia fure us, that Seth and his retinue withdrew from Cain, who dwelt in the errum chat. ap. Horting. Smeg. Valley, where he had killed his brother Abel, into a very high Mountain (on orient. cap. 8. the top whereof their Father Adam was buried) so high, if we could believe 1. 226. 6 Juga them, that they could hear the Angels finging Anthems, and did daily join in with that Heavenly Choire. Here they wholly devoted themselves to the daily worship of God, and obtained a mighty name and veneration for the holiness and purity of their lives. When Seth came to lie upon his deathbed, he summoned his Children, their Wives and Families together, bleffed them, and as his last Will commanded them to worship God, adjuring them by the bloud of Abel (their usual and solemn oath) that they should not defcend from the holy Mount, to hold any correspondence or commerce with Cain or his wicked faction. And then breathed his laft. A command, fav

the promiscuous mixtures. 13. TO Seth fucceeded his Son Enos, who kept up the glory and purity of Religion, and the honour of the holy Line. Of his time it is particularly recorded, then began men to call upon the Name of the Lord. The ambiguity Gen. 4. 26. of the word fignifying fometimes to profane, fometimes to begin, hath begotten various apprehensions among learned men concerning this place, and led them not onely into different, but quite contrary fenses. The words are by some rendred thus, Then men profaned in calling upon the name of the Lord; which they thus explain, that at that time when Enos was born, the true worship and service of God began to fink and fail, corruption and idolatry mightily prevailing by reason of Cain's wicked and apostate Family; and that, as a fad memorial of this corrupt and degenerate Age, holy Seth called his Sons name Enosh, which not onely simply signifies a man, but a poor, calamitous, miserable man. And this way go many of the Jews, and some Christian writers of great name and note. Nay, Maimonides, one of the wifest and soberest of all the Fewish writers, begins his Tract about

my Authours, which they observed for seven generations, and then came in

\* Idolatry בימי אנוש, from the times of Enosh, referring to this very passage ; \* De Idol. cap.t. he tells us that men did then grievously err, and that the minds of the wife seat. r. men of those days were grown gross and stupid; yea, that Enos himself was הטוע ה , among those that erred, and that their Idolatry confisted in this, That they worshipped the Stars and the Host of Heaven. || Others || Vid. ap. Hotthis, That they worshipped the Stars and the Fioli of Fleavell. (College of the Creatures, היינו לאלוו באסציים לא לאלוו באסציים באסטיים לא היינו איינו איינ foundation this Text is to build all this upon, is evident. For befides , Pat. Hediag de what \* fome have observed, that the Hebrew phrase is not tolerably recon-Hill. Pan. excileable erc. 6. p. 223.

Gen. 3. 21.

Levit. 7. 8.

in Genes. p. 174.

Heb. 11.4.

R. Eliez. Maaf. Beref. c. 22. ibid.

cileable with fuch a fense, if it were, yet העיקר חסר as one of the || Rabbins has well noted, that there wants a foundation for any fuch exposition, no mention being made in Moles his story of any such false Gods as were then worshipped, no footsteps of Idolatry appearing in the World till after the Floud. Nor indeed is it reasonable to suppose, that the Creation of the World being yet fresh in memory, and Divine Traditions so lately received from Adam, and God frequently communicating himself to men, that the case being thus, men could in so short a time be fallen under so great an apostasie, as wholly to forget and renounce the true God, and give Divine honours to fenfeless and inanimate creatures; I can hardly think that the Cainites themselves should be guilty of this, much less Enosh and his Children. The meaning of the words then is plainly this, That in Enosh his time the holy Line being greatly multiplied, they applied themselves to the worship of God in a more publick and remarkable manner, either by framing themselves into more distinct societies for the exercise of publick worship, or by meeting at more fixed and stated times, or by invocating God under more folemn and peculiar rites than they had done before. And this probably they did the rather, to obviate that torrent of profaneness and impiety, which by means of the fons of Cain they faw flowing in upon the World. This will be farther confirmed, if we take the words as by some they are rendred, then men began to be called by the name of the Lord, that is, the difference and separation that was between the children of Seth and Cain every day ripening into a wider distance, the posterity of Seth began to take to themselves a distinctive title, that the World might the better distinguish between those who kept to the service of God, and those who threw off Religion, and let loose the reins to disorder and impiety. And hereof we meet with clear intimation in the story of those times when we reade of בני אלהים, the fons of God, (who doubtless were the pious and devout posterity of Seth, calling themselves after the name of the Lord, whom they constantly and sincerely worshipped, notwithstanding the fancy of Fosephus, and the Fathers, that they were Angels, or that of the Jewish Paraphrasts, that they were בני רברביא the fons of great men and Princes) in opposition to the בני ארם, the fons of men, the impure and debauched posterity of Cain, who made light of Religion, and were wholly governed by earthly and fenfual inclinations. And the matching of these fons of God with the daughters of men, that is, those of the Family of Cain, and the fatal consequences of those unhappy marriages, was that which provoked God to destroy the World. I have no more to add concerning Enosh, than that we are told, that dying he gave the fame commands to his Children, which he had received of his Father, that they should make Religion their great care and business, and keep themselves pure from society and converse with the Line of Cain. 14. AFTER Enosh was his fon Kenan, who, as the Arabian \* Histori-

Gen. 6, 2.

Hotting 1.233 an inform us, ruled the people committed to him by a wife and excellent government, and gave the fame charge at his death that had been given to Id. ibid. p. 234. him. Next Kenan comes Mahalaleel, who carries devotion and picty in his very name, fignifying, one that praises God, of whom they say, that he trained up the people in ways of justice and piety, blessed his Children at his death, and having charged them to separate from the Cainites, appointed his fon Fared to be his fuccessour; whose name denotes a descent, probably \* Finac, or Pa- either because of the notable decrease and declension of piety in his time. tric. apud Hot- or because in his days some of the Sethites descended from the holy Mounting. ubis super to mix with the posterity of Coing. For so the \* Original Writers inform

tain to mix with the posterity of Cain. For so the \* Oriental writers inform

the holy Mountainiers agreed to go down to the fons of Cain, whom Fared endeavoured to hinder by all the arts of counfel and perfuasion. But what can flop a mind bent upon an evil course? down they went, and being ravished with the beauty of the Cainite-women, promiscuously committed folly and lewdness with them; from whence sprang a race of Giants, men of vast and robust bodies, but of more vitious and ungovernable tempers, who made their Will their Law, and Might the standard and rule of Equity. Attempting to return back to the holy Mount, Heaven had shut up their way, the stones of the Mountain burning like fire when they came upon them; which whether the Reader will have faith enough to believe, I know not. Fared being near his death, advised his Children to be wife by the folly of their Brethren, and to have nothing to doe with that profane generation. His fon Enoch followed in his steps, a man of admirable strictness and piety, and peculiarly exemplary for his innocent and holy conversation, it being particularly noted of him, that he walked with God: He fet the Divine Majesty Gen. 5, 24, before him, as the guide and pattern, the spectatour and rewarder of his actions, in all his ways endeavoured to approve himself to his All-seeing eye, by doing nothing but what was gratefull and acceptable to him; he was the great instance of vertue and goodness in an evil Age, and by the even tenour and constancy of a holy and a religious life shewed his firm belief and expectation of a future state, and his hearty dependence upon the Divine Goodness for the rewards of a better life. And God who is never behind-hand with his fervants, crowned his extraordinary obedience with an uncommon reward. By faith Enoch was translated, that he should not see death, and was Heb. II. 5. 6. not found, because God had translated him : For before his translation he had this testimony, that he pleased God. And what that faith was, is plain by what follows after, a belief of God's Being and his Bounty. Without faith it is impossible to please him: For he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently feek him. What this translation was, and whither it was made, whether into that Terrestrial Paradife out of which Adam was expelled and banished, and whereunto Enoch had defired of God he might be translated, as some fancy, or whether placed among the Stars, as others, or carried into the highest Heavens, as others will have it. were nice and useless speculations. Tis certain he was taken out of these mutable Regions and fet beyond the reach of those miseries and misfortunes to which a present state of fin and mortality does betray us; translated, probably, both Soul and Body, that he might be a type and specimen of a future Resurrection, and a sensible demonstration to the World that there is a reward for the righteous, and another state after this, wherein good Men shall be happy for ever. I pass by the fancy of the Jews as vain and frivolous, that though Enoch was a good Man, yet was he very mutable and inconstant and apt to be led aside, and that this was the reason, why God translated him fo foon, left he should have been debauched by the charms and allurements of a wicked World. He was an eminent Prophet, and a fragment of his Prophecy is yet extant in St. Jude's Epistle, by which it appears, that wickedness was then grown rampant, and the manners of men very corrupt and vitious, and that he as plainly told them of their faults, and that Divine Vengeance that would certainly overtake them. Of Methuselah his Son nothing confiderable is upon record, but his great Age, living full DCCCLXIX Years (the longest proportion which any of the Patriarchs arrived to) and

died in that very Year wherein the Floud came upon the World.

morable, we proceed to his Grand-child Noah, by the very imposition of

Gen. 6. 9.

whose Name his Parents presaged that he would be a refreshment and comfort to the World, and highly instrumental to remove that curse which God by an Universal Deluge was bringing upon the Earth, He called his Name Noah, faying, this same shall comfort us concerning our work and toil of our hands. because of the ground which the Lord hath cursed; he was one in whom his Parents did acquiesce and rest satisfied, that he would be eminently usefull and ferviceable to the World. Indeed he proved a person of incomparable fanctity and integrity, a Preacher of righteousness to others, and who as carefully practifed it himself. He was a just man, and perfect in his generation, and he walked with God. He did not warp and decline with the humour of the Age he lived in, but maintained his station and kept his Line. He was upright in his Generation. 'Tis no thanks to be religious, when it is the humour and fashion of the Times: the great trial is, when we live in the midst of a corrupt generation. It is the crown of vertue to be good, when there are all manner of temptations to the contrary, when the greatest part of Men go the other way, when vertue and honefty are laughed and drolled on. and censured as an over-wife and affected singularity; when lust and debauchery are accounted the modes of Gallantry, and pride and oppression suffered to ride in prosperous triumphs without controll. Thus it was with Noah. he contended with the Vices of the Age, and dared to own God and Religion, when almost all Mankind besides himself had rejected and thrown them off. For in his time wickedness openly appeared with a brazen Forehead, and violence had coverd the face of the Earth, the promiscuous mixtures of the Children of Seth and Cain had produced Giants and mighty Men, men firong to doe evil, and who had as much will as power, use raides, nat Antiquit. Jud. παυτός υπερόπλαι καλέ δια τ ή τη δυνάμει πεποίθησιν, as Josephus describes lib. 1. c. 4. p. 8. them, a race of men insolent and ungovernable, scornfull and injurious, and who bearing up themselves in the considence of their own strength, despised all justice and equity, and made every thing truckle under their extravagant lusts and appetites. The very same character does Lucian give of the Men of this Age, De Dea Svria. speaking of the times of Deucalion (their Noah) and the Floud, UBe 15al raeτα είνθες (says he) αθέμισα έγρα έπεσιουν· έτε ηδ όγεια εξύλαουν, έτε ξενίες έδεχονίο, έτε ικετέων ηνείχονίο, ανθ' ών σφίσι η μεγάλη συμφορή απίκείο · αὐτίκα 20 ກໍ ລຸທິ πολλο ບໍລິພອ ຕໍ່ຂອງເວັ້າ, &c. Men exceedingly fcornfull and contumelious. and guilty of the most unrighteous and enormous actions, violating all Oaths and Covenants, throwing off kindness and hospitality, and rejecting all addresses and supplications made to them. For which cause great miseries overtook them: for Heaven and Earth, Seas and Rivers conspired together to pour out mighty Flouds upon the World; which fwept all away, but Deucalion onely, who for his prudence and piety was left to repair Mankind. And so he goes on with the relation consonant to the accounts of the sacred Story. This infection had fpread it felf over all parts, and was become fo general and epidemical, that all Flesh had corrupted their ways, and scarce any besides Noah left to keep up the face of a Church, and the profession of Religion. Things being come to this pass quickly alarm'd the Divine Justice.

and made the World ripe for vengeance; the patience of God was now tired

out, and he refolv'd to make Mankind feel the just effects of his incenfed se-

verity. But yet in the midst of judgment he remembers mercy : he tells

them, that though he would not fuffer his patience to be eternally profitu-

ted to the wanton humours of wicked men, yet that he would bear with

them CXX Years longer in order to their reformation. So loth is God to

take advantage of the fins of men, not willing that any should perish, but that all should come unto repentance. In the mean time righteous Noah found fayour with Heaven (a good man hath a peculiar guardianship and protection in the worst of times) and God orders him to prepare an Ark for the saving of his House. An hundred years was this Ark in building, not but that it might have been finished in a far less time, but that God was willing to give them so long a space for wise and sober considerations, Noah preaching all the while both by his doctrine and his practice, that they would break off their fins by repentance, and prevent their ruine. But they that are filthy, will be filthy still; the hardned World persisted in their impieties, till the wrath of God came upon them to the uttermost; and destroyed the World of the ungodly. God shut up Noah, his Wife, his three Sons and their Wives into the Ark, together with provisions, and so many Creatures of every fort as were fufficient not onely for food, but for reparation of the kind (Miracles must not be expected, where ordinary means may be had) and then opened the Windows of Heaven, and broke up the Fountains of the Deep, and brought in the Floud that fwept all away. Twelve months Noah and his Family continued in this floating habitation; when the Waters being gone, and the Earth dried. he came forth, and the first thing he did, was to erect an Altar, and offer up an Euchariftical Sacrifice to God for fo remarkable a deliverance (fome of the Jews tell us, that coming out of the Ark he was bitten by a Lyon, and rendred unfit for Sacrifice, and that therefore Sem did it in his room) he did not concern himself for food, or a present habitation, but immediately betook himself to his devotion. God was infinitely pleased with the pious and gratefull fense of the good man, and openly declared that his displeasure was over, and that he would no more bring upon the World fuch effects of his feverity as he had lately done, and that the Ordinances of Nature should duly perform their constant motions, and regularly observe their periodical revolutions. And because Man was the principal Creature in this lower World, he reflored to him his Charter of Dominion and Sovereignty over the Creatures. and by enacting some Laws against Murther and Cruelty secured the peace and happiness of his life: and then established a Covenant with Noah and all Mankind, that he would no more drown the World, for the ratification and enfurance whereof he placed the Rain-bow in the Clouds, as a perpetual fign and memorial of his Promife. Noah after this betook himfelf to Husbandry, and planting Vineyards, and being unwarily overtaken with the fruit of the Vine, became a fcorn to Cham one of his own Sons, while the two others pioully covered their Father's shame. Awaking out of his sleep, and knowing what had been done, he prophetically curfed Cham and his Posterity; blessed Sem, and in Japher foretold the calling of the Gentiles to the worship of God. and the knowledge of the Messiah, that God should enlarge Japhet, and he should dwell in the Tents of Shem. He died in the DCCCL Year of his Age, having feen both Worlds, that before the Floud, and that which came

16. SEM and Japhet were the two good Sons of Noah, in the affigning whose primogeniture, though the Scripture be not positive and decretory, yet do the most propable reasons appear for Japhet, especially if we compute their Age. Sem was an Hundred Years old Two Years after the Floud Gen. 11. 10 for then he begat Arphaxad) now the Floud happened just in the DC Year of Noah's Age; whence it follows that Sem was born, when his Father was Five Hundred and Two Years old. But Noah being expresly faid to have begotten Sons in the Five Hundredth Year of his Age, plain it is that there must be one Son at least Two Years elder than Sem, which could

10. 21.

phet the Greater, or as we render it, the Elder. They were both pious and

devout Men, having been brought up under the religious Institutions, not

onely of their Father Noah, but their Grand-father Lamech, and their Great-

grand-father Methuselah, who had for some hundreds of years conversed with

Adam. The holy flory records nothing concerning the flate of Religion in

their days, and little heed is to be given to the Eastern Writers, when they

tell us of Sem, that according to the command of his Father he took the Bo-

dy of Adam, which Noah had fecretly hidden in the Ark, and joyning him-

felf to Melchisedeck, they went and buried it in the heart of the Earth, an Angel going before, and conducting them to the place, with a great deal more, with little truth, and to as little purpose. As for the Patriarchs born after the Floud, little notice is taken of them besides the bare mention of their names, Arphaxad, Salah, Eber. Of this last they say, that he was a great Prophet, that he instituted Schools and Seminaries for the advancement and propagation of Religion: and there was great reason for him to bestir himself, Elmac. & Pa- if it be true, what the Arabian Historians tell us, that now Idolatry began tricid. ubi supr. mightily to prevail, and men generally carved to themselves the Images of their Ancestours, to which upon all occasions they addressed themselves with the most folemn veneration, the Dæmons giving answers through the Images Antiq. Jud. 1. I. Which they worshipped. Heber was the Father of the Jewish Nation, who from him are faid to have derived the title of Hebrews, "Esse@, ap & Tess ໄຮປີຂ່າຍ ໂຮດຂ່າຍ ຂໍ້ອຸຊຸກິເລີຍ ດໍຂໍລິດຮາ, as Josephus tells us, (though there want not those who assign other reasons of the name) and that the Hebrew Language was preferved in his family, which till his time had been the mother-tongue, and the common Language of the World. To Eber fucceeded his fon Peleg, a name given him out of a Prophetical forefight of that memorable division that hapned in his time. For now it was that a company of bold daring persons combining themselves under the conduct and command of Nimrod, resolved to erect a vast and stupendous Fabrick, partly to raise themselves a mighty reputation in the World, partly to fecure themselves from the Invasion of an after-deluge, and probably as a place of retreat and defence, the better to enable them to put in practice that oppression and tyranny which they defigned to exercife over the World. But whatever it was, God was displeased with the attempt, and to shew how easily he can baffle the subtilest Councils, and in a moment subvert the firmest projects, on a sudden he confounded the Language of these foolish Builders, so that they were forced to desist from their vain and ambitious defign, as not being able to understand and converse with one another. To Peleg succeeded his son Rehu, to Rehu Serug, to him Nachor, to Nachor Terah, who dwelt in Vr of the Caldwans, where converfing with those Idolatrous Nations, he laps'd himself into the most gross Idolatry. So apt are men to follow a multitude to doe evil, so fatally mischievous is ill company, and a bad example. But the best way to avoid the plague, is to remove out of the house of infection. Away goes Terah to Haran, where by repentance he is faid to have recovered himself out of the Inare of the Devil.

17. ABRAHAM the fecond fon of Terab fucceeds in the Patriarchal \* Schalch Hald. Line. In his minority he was educated in the Idolatries of his Father's ing. Sing. 07: house, who, they say, was a maker of Statues and Images: And the \* Jews ent. c. 8. P.291. tell us many pleasant stories of Abraham's going into the shop in the absence of his Father, his breaking the Images, and jeering those that came to buy, or worship them; of his Father's carrying him to Nimrod to be punished, P. 421.

his witty answers, and miraculous escapes. But God who had designed him for higher and nobler purposes, called him at length out of his Father's house, fully discovered himself to him, and by many solemn promises and federal compacts peculiarly ingaged him to himfelf. He was a man intirely devoted to the honour of God, and had confecrated all his fervices to the interests of Religion, scarce any duty either towards God or men for which he is not eminent upon record. Towards God, how great was his zeal and care to promote his worship? erecting Altars almost in every place, whereon he publickly offered his prayers and facrifice. His love to God wholly swallowed up the love and regard that he had to his dearest interests, witness his intire refignation of himself, his chearfull renouncing all the concernments of his Estate and Family, and especially his readiness to facrifice his onely fon, the fon of his old age, and which is above all, the fon of the promife, when God by way of trial required it of him. How vigorous and triumphant was his faith, especially in the great promise of a son, which he firmly embraced against all humane probabilities to the contrary? Against hope he believed in hope, and being strong in faith, gave glory to God. How hearty was his dependence upon the Divine Providence, when called to leave his Father's house, and to go into a strange Country, how chearfully did he obey and go out, though he knew not whither he went? How unconquerable was his patience, how even the composure of his mind in all conditions? In fifteen feveral journeys that he undertook, and ten difficult temptations which he underwent, he never betrayed the least murmuring or hard thought of God. Towards others he shewed the greatest tenderness and respect, the most meek and unpassionate temper, a mind inslamed with a defire of peace and concord: Admirable his justice and equity in all his dealings, his great hospitality and bounty towards strangers, and for that end (fay the Jews) he got him an house near the entring into Haran, that he might entertain strangers as they went in, or came out of the City, at his own Table; as indeed he feems to have had that most excellent and Divine temper of mind, an univerfal love and charity towards all men. But his greatest charity appeared in the care that he took of the Souls of men. Maimonides tells us, that he kept a publick School of institution, whither Mor. Nevoch. he gathered men together, and instructed them in that truth, which he part 2. cap. 39. himself had embraced, and he gives us an account by what methods of p. 301. reasoning and information he used to convince and persuade them. But whatever he did towards others, we are fure he did it towards those that were under his own charge. He had a numerous family, and a vast retinue, and he was as carefull to inform them in the knowledge of the true God, and to instruct them in all the duties of Religion. 'Tis the character which God himself gave of him, I know Abraham, that he will command his children, and his houshold after him, and they shall keep the way of the Lord, to doe justice and judgment. And so he did, his house being a School of piety, wherein Religion was both taught and practifed, many reclaimed from the errours and idolatries of the times, and all his domesticks and dependents folemnly dedicated to God by Circumcifion. Therefore when 'tis faid, that he brought with him all the Souls which they had gotten in Haran, Gen. 12. 5. the Paraphrase of Onkelos renders it, ית נפשתא דשעכירו לאוריתא בחרן the Souls which they had subjected to the Law in Haran; Jonathan's Targum. and much at the fame rate that of Jerufalem, ונפשחא דיניירו the Souls

which they had made profelytes in Haran, or as Solomon Farchi expresses it, a little more after the Hebrew mode, the Souls which they had gathered,

under the wings of the Divine Majesty; and he far- Gen. 14. 14. ther

Gen. 24. 62.

ther adds, that Abraham profelyted the men, and Sarah the women. So when elsewhere we reade of his trained fervants, some of the Fewish Masters expound it by הניכים למצור those that were initiated and trained up in the knowledge of the Law. Such being the temper of this holy man, God was pleased frequently to converse with him, and to impart his mind to him, acquainting him with the fecret counsels and purposes of his Providence, whence he is styled the friend of God. But that which shewed him to be most dear to Heaven, was the Covenant which God solemnly made with him, wherein binding Abraham and his Seed to a fincere and universal obedience, he obliged himself to become their God, to be his shield and his exceeding great reward, to take his posterity for his peculiar people, to encrease their number, and to enlarge their power, to fettle them in a rich and a pleasant Country (a type of that heavenly and better Country that is above) and which was the crown of all, that in his feed all the Nations of the Earth should be bleffed, that is, the promised Messiah should proceed out of his Loins. who should be a common blessing to mankind, in whom both Jew and Gentile should be justified and faved, and he by that means become (spiritually) the Father of many Nations. This Covenant was ratified and enfured on God's part by a solemn oath, For when God made promise to Abraham, because Heb. 6.13, 14. he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. On Abraham's part it was fealed with the Sacrament of Circumcifion, which God instituted as a peculiar federal rite, to diftinguish Abraham's posterity from all other people. Abraham died in the CLXXV. year of his Age, and was buried in the Sepulchre which himself had purchased of the sons of Heth. Contemporary with Abraham was his Nephew Lot, a just man, but vexed with the filthy converfation of the wicked; for dwelling in the midst of an impure and debauched generation, In seeing and hearing he vexed his righteous Soul from day to day with their unlawfull deeds. This endeared him to Heaven, who took a particular care of him, and fent an Angel on purpose to conduct him and his family out of Sodom, before he let loose that fatal vengeance that overturned it. 18. Abraham being dead, Isaac stood up in his stead, the son of his Parents old age, and the fruit of an extraordinary promife. Being delivered from being a facrifice, he frequented (fay the Jews) the School of Sem,

wherein he was educated in the knowledge of Divine things till his marriage with Rebeccah. But however that was, he was a good man, we reade of his going out to meditate or pray in the field at even-tide, and elsewhere we find him publickly facrificing and calling upon God. In all his diffreffes God still appeared to him, animated him against his fears, and encouraged him to go on in the steps of his Father, renewing the same promises to him which he had made to Abraham. Nay, fo visible and remarkable was the interest which he had in Heaven, that Abimelech King of the Philistines and his Courtiers thought it their wifest course to confederate with him for this

Gen. 26. 28. 29. Very reason, because they saw certainly that the Lord was with him, and that he was the bleffed of the Lord. Religion is the truest interest, and the wifest portion, 'tis the furest protection, and the safest refuge. When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Isaac dying in the CLXXX year of his life, the Patriarchate devolved upon his fon Facob, by virtue of the primogeniture which he had purchased of his brother Elau, and which had been confirmed to him by the grant and bleffing of his Father (though fubtilly procured by the artifice and policy of his Mother) who also told him, that God Almighty would bless and multiply

them. He intirely devoted himself to the fear and service of God, kept up his Worship, and vindicated it from the incroachments of Idolatry, he erected Altars at every turn, and zealoufly purged his house from those Teraphim or Idols which Rachel had brought along with her out of Laban's house, either to prevent her Father's enquiring at them which way Jacob had made his escape, or to take away from him the instruments of his Idolatry, or poslibly that she might have wherewith to propitiate and pacifie her Father in case he should pursue and overtake them, as Josephus thinks, though Antiq Jud. lib. 1. furely then she would have produced them, when she saw her Father so zea- 6-19. 1. 31. lous to retrieve them. He had frequent Visions and Divine condescensions, God appearing to him, and ratifying the Covenant that he had made with Abraham, and changing his name from Jacob to Israel, as a memorial of the mighty prevalency which he had with Heaven. In his latter time he removed his family into Egypt, where God had prepared his way by the preferment of his fon Joseph to be Vice-roy and Lord of that vast and fertile Country, advanced to that place of flate and grandeur by many strange and unfearchable methods of the Divine Providence. By his two Wives, the Daughters of his Uncle Laban, and his two Handmaids he had twelve Sons, who afterwards became founders of the Twelve Tribes of the Jewish Nation; to whom upon his death-bed he bequeathed his bleffings, configning their feveral portions, and the particular fates of every Tribe, among whom that of Judah is most remarkable, to whom it was foretold, that the Messiah should gen. 49.10 arise out of that Tribe, that the Regal Power and Political Sovereignty should be annexed to it, and remain in it till the Messiah came, at whose coming the Sceptre should depart, and the Law-giver from between his knees: And thus all their own Paraphrasts, both Onkelos, Jonathan, and he of Jerufalem do expound it, that there should not want Kings or Rulers of the house of Judah, nor Scribes to teach the Law of that race, מד ומן דייתי מלכא משיחא untill the time that Messiah the King shall come, whose the Kingdom v. And so it accordingly came to pass, for at the time of Christ's Birth, Herod, who was a stranger, had usurped the Throne, debased the authority of their great Sanhedrim, murthered their Senatours, develled them of all Judiciary power, and kept them so low, that they had not power left to put a man to death. And unto him shall the gathering of the people be. A prophecy exactly accomplished, when in the first Ages of Christianity the Na-

Or Introductory Discourse.

him and his seed after him, and that the blessing of Abraham should come upon

19. HITHERTO we have surveyed the state of the Church in the constant succession of the Patriarchal Line. But if we step a little farther into the History of those times, we shall find that there were some extraordinary persons without the Pale of that holy Tribe, renowned for the worthip of God, and the profession of Religion; among whom two are most confiderable. Melchisedeck and Job. Melchisedeck was King of Salem in the Land of Canaan, and Priest of the most high God. The short account which the Scripture gives of him hath left room for various fancies and conjec-

tions of the World flocked to the standard of Christ at the publication of the

Gospel. Jacob died CXLVII years old, and was buried in Canaan, in the Se-

pulchre of his Fathers: After whose decease his Posterity for some hundreds

of years were afflicted under the Egyptian yoke. Till God remembring the

Covenant he had made with their Fathers, powerfully rescued them from the

Iron Furnace, and conducted them through the Wilderness into the Land of

Promise, where he framed and ordered their Commonwealth, appointed

Laws for the government of the Church, and fetled them under a more fixed

and certain difpensation.

Hch. 7, 14,

Heb. 7. 2.

tures. The opinion that has most generally obtained is, that Melchifedeck was Sem, one of the fons of Noah, who was of a great Age, and lived above LXX years after Abraham's coming into Canaan, and might therefore well enough meet him in his triumphant return from his conquest over the Kings of the Plain. But notwithstanding the universal authority which this opinion assumes to it self, it appears not to me with any tolerable probability. partly because Canaan, where Melchisedeck lived, was none of those Countries which were allotted to Sem and to his posterity, and unlikely it is that he should be Prince in a foreign Country: partly, because those things which the Scripture reports concerning Melchisedeck, do no ways agree to Sem, as that he was without Father and Mother, without genealogie, &c. whenas Moles does most exactly describe and record Sem and his Family. both as to his Ancestours, and as to his Posterity. That therefore which feems most probable in the case, is, that he was one of the Reguli, or petty Kings (whereof there were many) in the Land of Canaan, but a pious and devout man, and a worshipper of the true God, as there were many others in those days among the Idolatrous Nations; he being extraordinarily raifed up by God from among the Canaanites, and brought in without mention of Parents, original or end, without any Predecessour or Successour in his office, that he might be a fitter type of the Royal and Eternal Priesthood of Christ. And for any more particular account concerning his person it were folly and rashness over-curiously to enquire after what God seems industriously to have concealed from us. The great character under which the Scripture takes notice of him, is his relation to our Bleffed Saviour, who is more than once faid to be a Priest, north rate, after the order, in the fame way and manner that Melchisedeck was, or (as the Apostle explains himself) after the similitude of Melchisedeck. Our Lord was such a Priest as Melchisedeck was, there being a nearer similitude and conformity between them, than ever was between any other Priests whatsoever. A subject which St. Paul largely and particularly treats of. Passing by the minuter instances of the parallel, taken from the name of his person, Melchisedeck, that is, King of Righteousness, and his title to his Kingdom, King of Salem, that is, of Peace; we shall observe three things especially wherein he was a type of Christ. First, in the peculiar qualification of his person, something being recorded of him uncommon to the rest of men, and that is, that he was without Father, without Mother, and without descent. Not that Melchisedeck like Adam was immediately created, or in an instant dropt down from Heaven, but that he hath no kindred recorded in the story, which brings him in without any mention of Father or Mother, & io wer more Homil. 12. in Twa Tratige Exer, in twa purious, as Chrysostome glosses, we know not what Father or Mother he had : He was (fays St. Paul) agaves hoger &, without genealogy, without having any pedigree extant upon record, whence the ancient Syriack Version truly expresses the sense of the whole passage thus, Whose neither Father nor Mother are written, 160 among the generations, that is, the genealogies of the ancient Patriarchs. And thus he eminently typified Christ, of whom this is really true: He is without Father in respect of his humane nature, begotten onely of a pure Virgin; without Mother, in respect of his Divinity, being begotten of his Father before all Worlds, by an eternal and ineffable generation. Secondly, Melchisedeck

typified our Saviour in the duration and continuance of his office; for so 'tis

faid of him, that he was without descent, having neither beginning of days,

nor end of life, but made like unto the Son of God, abideth a Priest continually.

By which we are not to understand that Melchisedeck never died, for being a man he was subject to the same common Law of mortality with other men: But the meaning is, that as he is faid to be without Father and Mother, because the Scripture speaking of him makes no mention of his Parents, his Genealogy and descent : So he is said to abide a Priest for ever, without any beginning of days, or end of life, because we have no account of any that either preceded, or succeeded him in his office, no mention of the time either when he took it up, or laid it down. And herein how lively and eminent a type of Christ, the true Melchisedeck, who as to his Divine Nature was without beginning of days from Eternal Ages, and who either in the execution or vertue of his office abides for ever. There is no abolition, no translation of his office, no expectation of any to arise that shall succeed him in it: He was made a Priest, not after the Law of a carnal Commandment, a transient and mutable dispensation, but after the power of an endless life. Thirdly, Melchiledeck was a type of Christ in his excellency above all other Priests. St. Paul's great design is to evince the preheminence and precedency of Melchisedech above all the Priests of the Mosaick ministration, yea, above Abraham himfelf, the Founder and Father of the Jewish Nation, from whom they reckoned it so great an honour to derive themselves. And this the Apostle proves by a double instance. First, that Abraham, in whose loins the Levitical Priets then were, paid tithes to Melchisedeck, when he gave him the tenth of all his spoils, as due to God and his Ministers, thereby confessing himself and his posterity inseriour to him. Now consider how great this man was, unto whom Heb. 7.4,5,6,450. even the Patriarch Abraham gave the tenth of the spoils. Secondly, that Melchisedeck conferred upon Abraham a solemn benediction, it being a standing part of the Priests office to bless the people. And this was an undeniable argument of superiority. He whose descent is not counted from them (the legal Ibid. ver. 6, 7. Priests) received tithes of Abraham, and blessed him that had the promises: And without all contradiction the less is bleffed of the better. Whereby it evidently appears, that Melchisedeck was grater than Abraham, and consequently than all the Levetical Priests that descended from him. Now herein he admirably prefigured and shadowed out our blessed Saviour, a person peculiarly chosen out by God, sent into the World upon a nobler and a more important errand, owned by more folemn and mighty attestations from Heaven, than ever was any other person; his office incomparably beyond that of the legal Oeconomy, his person greater, his undertaking weightier, his design more fublime and excellent, his oblation more valuable and meritorious, his prayers more prevalent and fuccessfull, his office more durable and lasting, than ever any whose business it was to intercede and mediate between God

20. THE other extraordinary person under this Oeconomy is 70b, concerning whom two things are to be enquired into, Who he was, and When he lived. For the first, we find him described by his Name, his Country, his Kindred, his Quality, his Religion, and his Sufferings, though in many of them we are left under great uncertainties, and to the fatisfaction onely of probable conjectures. For his name, among many conjectures two are especially considerable, though founded upon very different reasons, one, that it is from are fignifying one that grieves or groans, mystically presaging those grievous miseries and sufferings that afterwards came upon him; the other, more probably, from , to love, or to defire, noting him the defire and delight of his Parents, earneftly prayed for, and affectionately embraced with the tenderest endearments. His Country was the land of Uz, though where that was, is almost as much

pifputed, as about the fource of Nilus: Some will have it Armenia, others Palestine, or the Land of Canaan, and some of the Fewish Masters assure us. that בירז מררשו, his School, or place of inflitution was at Tiberias, and nothing more commonly shewed to Travellers than Job's Well in the way between Ramah and Ferusalem; others place it in Syria, near Damascus, so called from Uz, the supposed Founder of that City; others, a little more Northward, at Apamea, now called Hama, where his house is faid to be shewed at this day: Most make it to be part of Idumæa, near mount Seir, or else Arabia the Defart (probably it was in the confines of both) this part of Arabia being nearest to the Sabæans and Chaldwans, who invaded him, and most applicable to his dwelling among the Sons of the East, to the situation of his Friends who came to visit him, and best corresponding with those frequent Arabisms discernable both in the Language and Discourses of Fob and his Friends; not to fay that this Country produced perfons exceedingly addicted to Learning and Contemplation, and the studies of natural Philosophy, whence the wife men who came out of the East to worship Christ are thought by many to have been Arabians. For his Kindred and his Friends, we find four taken notice of, who came to visit him in his distress; Eliphaz the Temanite, the fon probably of Teman, and grand-child of Esau by his eldest fon Eliphaz, the Country deriving its name Teman from his Father. and was fituate in Idumæa in the borders of the Defart Arabia: Bildad the Shuhite, a descendant in all likelihood of Shuah, one of the sons of Abraham by his wife Keturah, whose seat was in this part of Arabia: Zophar the Naamathite, a Country lying near those parts: And Elihu the Buzite, of the off-spring of Buz the son of Nahor, and so nearly related to Job himself. He was the son of Barachel, of the kindred of Ram, who was the head of the Family, and his habitation was in the parts of Arabia the Defart near Euphrabes, or at least in the Southern part of Mesopotamia bordering upon it. As for Job himself, he is made by some a Canaanite, of the posterity of Cham; by others to descend from Sem by his fon Amram, whose eldest son's name was Uz; by most from Esau, the Father of the Idumæan Nations; but most probably either from Nahor, Abraham's brother, whose sons were Huz, Buz, Chefed, &c. or from Abraham himself by some of the sons which he had by his wife Keturah, whereby an account is most probably given, how Job came to be imbued with those seeds of Piety and true Religion, for which he was so eminently remarkable, as deriving them from those religious principles and instructions which Abraham and Nahor had bequeathed to their posterity. His quality and the circumstances of his external state were very considerable, a man rich and honourable; His substance was seven thoufand Sheep, and three thousand Camels, and five hundred yoke of Oxon, and five hundred She-asses, and a very great houshold, so that he was the greatest of all the men of the East; himself largely describes the great honour and prosperity of his fortunes, that he washed his steps in Butter, and the Rock poured out rivers of Oil; when he went out to the gate through the City, and prepared his feat in the street, the young men saw him, and hid themselves, the aged arose and stood up, the Princes refrained talking, and laid their hand on their mouth, &c. He delivered the poor that cried, and the fatherless, and him that had none to help him, the bleffing of him that was ready to perish came upon him, &c. He brake the jaws of the wicked, and pluckt the spoil out of their teeth, &c. Indeed so great his state and dignity, that it has led many into a persuasion, that he was King of Idumæa, a powerfull and mighty Prince; a fancy that has received no fmall encouragement from the common but groundless confounding of Job with Jobab King of Edom, of the

race of Esau. For the story gives no intimation of any such royal dignity, to which Fob was advanced, but always speaks of him as a private person, though exceeding wealthy and prosperous, and thereby probably of extraordinary power and estimation in his Country. Nay, that he might not want fit Companions in his Regal capacity, three of his friends are made Kings as well as he, the LXX. Translatours themselves styling Eliphaz King of the Temanites, Bildad of the Suchites, and Zophar King of the Minagans.

though with as little, probably less, reason than the former.

21. BUT whatever his condition was, we are fure he was no less eminent for Piety and Religion, he was a man perfect and upright, one that feared God, and eschewed evil. Though living among the Idolatrous Gentiles, he kept up the true and fincere worship of God, daily offered up Sacrifices and Prayers to Heaven, piously instructed his Children and Family, lived in an entire dependence upon the Divine Providence, in all his discourses expressed the highest and most honourable sentiments and thoughts of God, and fuch as best became the Majesty of an Infinite Being; in all transactions he was just and righteous, compassionate and charitable, modest and humble, indeed by the character of God himself, who knew him best, There was none like him in the Earth, a perfect and an upright man, fearing God, and eschewing evil: his mind was submissive and compliant, his patience generous and unshaken, great even to a Proverb, You have heard of the Patience of Job. And enough he had to try it to the utmost, if we consider what sufferings he underwent; those evils which are wont but fingly to feife upon other men, all centred and met in him. Plundred in his Estate by the Sabaan and Chaldwan Free-booters ( whose standing livelihood were spoils and robberies ) and not an Ox or Ass left of all the Herd, not a sheep or a Lamb either for Food or Sacrifice: Undone in his Posterity, his Seven Sons and Three Daughters being all flain at once by the fall of one House: blasted in his credit and good name, and that by his nearest friends, who traduced and challenged him for a diffembler and an hypocrite. Ruined in his health, being fmitten with fore boils from the crown of the Head to the fole of the Foot, till his Body became a very Hospital of Diseases: tormented in his mind with fad and uncomfortable reflexions, The arrows of the Almighty being shot within him, the poison whereof drank up his spirit, the terrours of God fetting themselves in array against him. All which were aggravated and set home by Satan, the grand Enginier of all those torments, and all this continuing for at least Twelve Months (fay the Fews) probably for a much longer time; and yet endured with great courage and fortitude of mind, till God put a period to this tedious Trial, and crowned his fufferings with an ample restitution. We have seen who this excellent Person was, we are next to enquire when he lived. And here we meet with almost an infinite variety of Opinions, fome making him contemporary with Abraham, Vide Maimon. others with Facob, which had he been, we should doubtless have found part. 3. cap. 22. fome mention of him in their story, as well as we do of Melchisedeck: others P. 395. again refer him to the time of the Law given at Mount Sinai, and the I/raelites travels in the Wilderness; others to the times of the Judges after the fettlement of the Israelites in the Land of Promise; nay, some to the reign of David and Solomon; and I know not whether the Reader will not fmile at the fancy of the Turkish Chronologists, who make Job Major-domo to Solomon, Aug. Busbequ. as they make Alexander the Great, the General of his Army. Others go de Legal. Timfarther, and place him among those that were covered every in the Rolling of the Epilin. 1994. farther, and place him among those that were carried away in the Babylonish Captivity, yea in the time of Ahasuerus, and make his fair Daughters to be of the number of those beautifull young Virgins that were sought-for for

the King. Follies that need no confutation. 'Tis certain that he was elder than Moles, his Kindred and Family, his way of facrificing, the Idolatry rife in his time, evidently placing him before that Age; besides that there are not the least foot-steps in all his Book of any of the great things done for the Afraelites deliverance, which we can hardly suppose should have been omitted, being examples to fresh in memory, and so apposite to the design of that Book. Most probable therefore it is, that he lived about the time of the Israelitish Captivity in Egypt, though whether, as some Fews will have it, born that very Year that Facob came down into Egypt, and dying that Year that they went out of Egypt, I dare not peremptorily affirm. And this no question is the reason why we find nothing concerning him in the Writings of Moles, the History of those Times being crowded up in a very little room, little being recorded even of the Israelites themselves for near Two Hundred Years, more than in general that they were heavily oppressed under the Egyptian Yoke. More concerning this great and good Man, and the things relating to him, if the Reader defire to know, he may among others confult the elaborate Exercitations of the younger Spanhemius in his Historia Jobi, where the largest curiosity may find enough to satisfie it.

22. AND now for a Conclusion to this Oeconomy, if we reflect a little upon the flate of things under this period of the World, we shall find that the Religion of those early Ages was plain and simple, unforced and natural, and highly agreeable to the common dictates and notions of Mens minds. They were not educated under any foreign Institutions, nor conducted by a Body of numerous Laws and written Constitutions, but were Philo, lib. de A- anthroog rai antomases (as Philo fays of them) tutor'd and infiructed by the dictates of their own minds, and the Principles of that Law that was

written in their hearts, following the order of Nature and right Reason, Eufeb. Praparat. as the fafeft and most ancient Rule. By which means (as one of the An-Evangel. lib. 7. cients observes ) ελλύθερον και ανειμένον δύσεβείας καιτώρθων τρόπον, βίω μέν τω κατα τ φύσιν κεκοσμημένοι, they maintained a free and uninterrupted course of Religion, conducting their lives according to the rules of Nature, so that having purged their minds from lust and passion, and attained to the true knowledge of God, they had no need of external and written Laws. Their Creed was fhort and perspicuous, their notions of God great and venerable, their devotion and piety real and substantial, their worship grave and ferious, and fuch as became the grandeur and majesty of the Divine being, their Rites and Ceremonies few and proper, their obedience prompt and fincere, and indeed the whole conduct of their conversation discovering it self in the most effential and important duties of the humane life. According to this standard it was that our blessed Saviour mainly designed to reform Religion in his most excellent Institutions, to retrieve the piety and purity, the innocency and fimplicity of those first and more uncorrupted Ages of the World, to improve the Laws of Nature, and to reduce mankind from ritual observances to natural and moral duties, as the most vital and essential parts of Religion, and was therefore pleafed to charge Christianity with no more than two positive Institutions, Baptism and the Lord's Supper, that Men might learn, that the main of Religion lies not in fuch things as thefe.

Hence Eulebius undertakes at large to prove the faith and manners of the Holy Patriarchs, who lived before the times of Moses, and the belief and 10, 5. 6. b. Flow practice of Christians to be eve val & wire, one and the same. Which he to, the practice of Christians to be eve val & wire, but deduce from particudoes not onely affert and make good in general, but deduce from particular instances, the examples of Enoch, Noah, Abraham, Melchisedeck, Job, &c. whom he expresly proves to have believed and lived armagus ye is iavinas, altogether after the manner of Christians: Nay, that they had the name also as well as the thing, ως ε και & F Χρις ε προσηγορίας ήμων ώμωνως οκοινώνων, as he shews from that place (which he proves to be meant of Abraham, Isaac and Jacob ) mi antende of Xelswo ms, Touch not my Christians, mine Anointed, and do my Prophets no harm. And in short, that as they had the same common Religion, fo they had the common bleffing and reward.

C 2

SECT.

### SECT. II.

### Of the Mosaical Dispensation.

Moses the Minister of this Oeconomy. His miraculous preservation. His learned and noble education. The Divine temper of his mind. His conducting the Israelites out of Egypt. Their arrival at Mount Sinai. The Law given, and how. Moral Laws; the Decalogue, whether a perfect Compendium of the Moral Law. The Ceremonial Laws, what. Reduced to their proper heads. Such as concerned the matter of their Worship. Sacrifices, and the several kinds of them. Circumcision. The Passover, and its typical relation. The Place of publick Worship. The Tabernacle and Temple, and the Several parts of them, and their typical aspects considered. Their stated times and feasts. weekly, monthly, annual. The Sabbatical Tear. The Tear of Jubilee. Laws concerning the Persons ministring; Priests, Levites, the High-priest, how a type of Christ. The Design of the Ceremonial Law, and its abolition. The Judicial Laws, what. The Mosaick Law, how divided by the Jews into affirmative and negative Precepts, and why. The feveral ways of Divine revelation. Urim and Thummim, what, and the manner of its giving Answers. Bath-Col, whether any such way of revelation among the Jews. Revelation by Dreams. By Visions. The Revelation of the Holy Spirit, what. Moses, his way of Prophecy wherein exceeding the rest. The pacate way of the spirit of prophecy. This spirit when it ceased in the Jewish Church. The state of the Church under this Dispensation briefly noted. From the giving of the Law till Samuel. From Samuel till Solomon. Its condition under the succeeding Kings till the Captivity. From thence till the coming of Christ. The state of the Jewish Church in the time of Christ more particularly considered. The profanations of the Temple. The Corruption of their Worship. The abuse of the Priest-hood. The depravation of the Law by false glosses. Their Oral and unwritten Law. Its original and succession according to the mind of the Jews. Their unreasonable and blasphemous preferring it above the written Law. Their religious observing the Traditions of the Elders. The Vow of Corban, what. The superseding Moral Duties by it. The Sects in the Jewish Church. The Pharifees, their denomination, rife, temper and principles. Sadducees, their impious Principles and evil lives. The Essenes, their original, opinions and way of life. The Herodians, who. The Samaritans. Karraans. The Sect of the Zealots. The Roman Tyranny over the Jews.

I. THE Church, which had hitherto lain dispersed in private Families, and had often been reduced to an inconsiderable number, being now multiplied into a great and a populous Nation, God was pleased to enter into Covenant, not any longer with particular Persons, but with the Body of the People, and to govern the Church by more certain and regular ways and methods, than it had hitherto been. This Dispensation began with the delivery of the Law, and continued till the final period of the Jewish state, consisting onely of meats and drinks, and divers washing, and carnal Ordinances, imposed on them untill the time of reformation. In

the furvey whereof we shall chiefly consider what Laws were given for the Government of the Church, by what methods of Revelation God communicated his mind and will to them, and what was the flate of the Church, especially towards the conclusion of this Oeconomy.

2. THE great Minister of this dispensation was Moses the Son of Amram, of the House of Levi, a Person, whose signal preservation when but an Infant presaged him to be born for great and generous undertakings. Pharach King of Egypt desirous to suppress the growing numbers of the Jewish Nation had afflicted and kept them under with all the rigorous severities of tyranny and oppression. But this not taking its essect, he made a Law that all Hebrew Male-children should be drowned as soon as born, knowing well enough how to kill the root, if he could keep any more Branches from ipringing up. But the wifedom of Heaven defeated his crafty and barbarous detigns. Among others that were born at that time was Moses a goodly Child, and whom his Mother was infinitely defirous to preferve: but having concealed him, till the faving of his might endanger the losing her own lite, her affection fuggested to her this little strategem: she prepared an Ark made of Paper-reeds, and pitched within, and fo putting him a-board this little Veffel, threw him into the River Nilus, committing him to the mercy of the waves, and the conduct of the Divine Providence. God, who wifely orders all events, had so disposed things, that Pharaoh's daughter ( whose Antiq. Jud. 1.2. name, fay the Jews, was Bithia, Thermuth fays Josephus, fay the Arabians, Sibboun ) being troubled with a distemper that would not endure the hot Baths, was come down at this time to wash in the Nile, where the cries of the tender Babe foon reached her ears. She commanded the Ark to be brought a-shore, which was no sooner opened, but the mournfull oratory of R. Eliez . 48 the weeping Infant fenfibly struck her with compassionate resentments: And the Jews add, that she no sooner touched the Babe, but she was immediately healed; and cried out that he was a holy Child, and that she would save his life; for which (fay they) she obtained the favour to be brought under the wings of the Divine Majesty, and to be called the daughter of God. His Sister Miriam, who had all this while beheld the scene afar off, officiously proffered her service to the Princess to call an Hebrew Nurse, and accordingly went and brought his Mother. To her care he was committed with a charge to look tenderly to him, and the promife of a reward. But the hopes of that could add but little, where nature was fo much concerned. Home goes the Mother joyfull and proud of her own pledge, and the royal charge, carefully providing for his tender years. His infant-state being pass'd, he was restored to the Princess, who adopted him for her own son, bred him up at Court, where he was polished with all the arts of a noble and ingenuous education, instructed in the modes of civility and behaviour, in the methods of policy and government, Learned in all the wisedom of the Egyptians, whose renown for wisedom is not onely once and again taken notice of in holy Writ, but their admirable skill in all liberal Sciences, Natural, Moral and Divine, beyond the rate and proportion of other Nations, is fufficiently celebrated by foreign Writers. To these accomplishments God was pleased to add a Divine temper of mind, a great zeal for God, not able to endure any thing that feemed to clash with interests of the Divine honour and glory; a mighty courage and refolution in God's fervice, whose edge was not to be taken off either by threats or charms; He was not afraid of the King's commandment, nor feared the wrath of the King, for he endured as feeing him that is invisible. His contempt of the World was great and ad-

mirable, fleighting the honours of Pharaoh's Court, and the fair probabi-

lities of the Crown, the treasures and pleasures of that rich, soft and luxurious Country out of a firm belief of the invisible rewards of another World: He refused to be called the son of Pharaoh's daughter, chusing rather to suffer Vets. 24, 25, 26. affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward. Fosephus relates, that when Loc. supra cit. but a child he was presented by the Princess to her Father, as one whom P 57 she had adopted for her fon, and defigned for his successour in the Kingdom, the King taking him up into his armes, put his Crown upon his head, which the child immediately pull'd off again, and throwing it upon the ground, trampled it under his feet. An action which however looked upon by some Courtiers then present, ώς οιωνον όπι τη βασιλεία φέρων, as portending a fatal Omen to the Kingdom, did however evidently prefage his generous contempt of the grandeur and honours of the Court, and those plaufible advantages of Sovereignty that were offered to him. His patience was insuperable, not tired out with abuses and disappointments of the King of Egypt, with the hardships and troubles of the Wilderness, and which was beyond all, with the cross and vexatious humours of a stubborn and unquiet generation. He was of a most calm and treatable disposition, his spirit not easily ruffled with passion; he who in the cause of God and Religion could be bold and fierce as a Lion, was in his own patient as a Lamb, God himself having given this character of him, That he was the meekest man upon the Earth.

3. THIS great personage thus excellently qualified, God made choice of him to be the Commander and Conductour of the Fewish Nation, and his Embassadour to the King of Egypt, to demand the enfranchisement of his people, and free liberty to go ferve and worship the God of their Fathers. And that he might not feem a mere pretender to Divine revelation, but that he really had an immediate commission from Heaven, God was pleafed to furnish him with extraordinary Credentials, and to feal his Commission with a power of working Miracles beyond all the Arts of Magick, and those tricks for which the Egyptian Sorcerers were so famous in the World. But Pharaoh unwilling to part with fuch usefull Vasfals, and having oppressed them beyond possibility of reconcilement, would not hearken to the proposal, but sometimes downright rejected it, otherwhiles fought by fubtile and plaufible pretences to evade and fhift it off: till by many aftonishing Miracles and severe Judgments God extorted at length a grant from him. Under the conduct of Moses they set forwards after at least two hundred years servitude under the Egyptian yoke; and though Pharaoh sensible of his errour, with a great Army pursued them, either to cut them off, or bring them back, God made way for them through the midst of the Sea, the waters becoming like a wall of Brass on each side of them, till being all passed to the other shore, those invisible cords which had hitherto tied up that liquid Element, burfting in funder, the waters returned and overwhelmed their enemies that purfued them. Thus God by the same stroke can protect his friends, and punish his enemies. Nor did the Divine Providence here take its leave of them, but became their conflant guard and defence in all their journeys, waiting upon them through their leveral stations in the wilderness; the most memorable whereof was that at Mount Sinai in Arabia: The place where God delivered them the pattern in the Mount, according to which the form both of their Church and State was to be framed and modelled. In order hereunto Mofes is called up into the Mount, where by Fasting and Prayer he conversed with Hea-

apud Hotting. Smeg. Orient.

c. 8. p. 402.

Heb. 12, 21.

ven, and received the body of their Laws. Three days the people were by a pious and devout care to fanctifie and prepare themselves for the promulgation of the Law, they might not come near their Wives, were commanded to wash their clothes, as an embleme and representation of that cleaning of the heart, and that inward purity of mind, wherewith they were to entertain the Divine will. On the third day in the morning God descended from Heaven with great appearances of Majesty and terrour, with thunders and lightnings, with black clouds and tempests, with shouts and the loud noise of a trumpet ( which trumpet, say the Jews, was made of the horn of that Ram that was offered in the room of Isaac) with fire and smoke on the top of the Mount, ascending up like the smoke of a Furnace; the Mountain it felf greatly quaking, the people trembling; nay, so terrible was the fight, that Moses (who had so frequently, so familiarly conversed with God ) faid, I exceedingly fear and quake. All which pompous trains of terrour and magnificence God made use of at this time, to excite the more folemn attention to his Laws, and to beget a greater reverence and veneration for them in the minds of the people, and to let them fee how able he was to call them to account, and by the feverest penalties to vindicate the violation of his Law.

An APPARATUS,

4. THE Code and Digest of those Laws, which God now gave to the Jews as the terms of that National Covenant that he made with them, confifted of three forts of Precepts, Moral, Ecclefiastical and Political; which the Jews will have intimated by those three words, that so frequently occur in the writings of Mofes, Laws, Statutes and Judgments. By min, Laws, they understand the Moral Law, the notices of good and evil naturally implanted in mens minds: By mpn, or Statutes, Ceremonial Precepts, inflituted by God with peculiar reference to his Church. By , or Judgments, Political Laws concerning Justice and Equity, the order of humane fociety, and the prudent and peaceable managery of the Commonwealth. The Moral Laws inferted into this Code are those contained in the Decalogue, עשרה הרברים, as they are called, the ten words that were written upon the two Tables of Stone. These were nothing else but a fummary Comprehension of the great Laws of Nature, engraven at first upon the minds of all men in the World; the most material part whereof was now configned to writing, and incorporated into the body of the Tewish Law. I know the Decalogue is generally taken to be a complete Systeme of all natural Laws: But whoever impartially considers the matter, will find that there are many inflances of duty fo far from being commanded in it, that they are not reducible to any part of it, unless hook'd in by fubtilties of wit, and drawn thither by forc'd and unnatural inferences. What provision, except in one case or two, do any of those Commandments make against neglects of duty? Where do they oblige us to doe good to others, to love, affift, relieve our enemies? Gratitude and thankfulness to benefactours is one of the prime and essential Laws of Nature, and yet no-where that I know of (unless we will have it implied in the Preface to the Law) commanded or intimated in the Decalogue: with many other cases, which 'tis naturally evident are our duty, whereof no footsteps are to be seen in this Compendium, unless hunted out by nice and fagacious reasonings, and made out by a long train of consequences, never originally intended in the Commandment, and which not one in a thousand are capable of deducing from it. It is probable therefore that God reduc'd onely fo many of the Laws of Nature into writing, as were proper to the present state and capacities of that people to whom they were given, super-

adding some, and explaining others by the Preaching and Ministery of the Prophets, who in their feveral Ages endeavoured to bring men out of the Shades and Thickets, into clear light and Noon-day, by clearing up mens obligations to those natural and essential duties, in the practice whereof humane nature was to be advanced unto its just accomplishment and perfection. Hence it was that our Lord, who came not to destroy the Law, but to fulfill and perfect it, has explained the obligations of the natural Law more fully and clearly, more plainly and intelligibly, rendred our duty more fixed and certain, and extended many inflances of obedience to higher meafures, to a greater exactness and perfection, than ever they were understood to have before. Thus he commands a free and universal charity, not onely that we love our friends and relations, but that we love our enemies, bles them that curse us, do good to them that hate us, and pray for them that despite fully use and persecute us: He hath forbidden malice and revenge with more plainness and smartness; obliged us to live not onely according to the meafures of sobriety, but extended it to felf-denial, and taking up the Croß, and laying down our lives, whenever the honour of God and the interest of Religion calls for it; he not onely commands us to doe no wrong, but when we have done it, to make restitution; not onely to retrench our irregular appetites, but to cut off our right hand, and pluck out our right eye, and cast them from us, that is, mortifie and offer violence to those vicious inclinations, which are as dear to us, as the most usefull and necessary parts and members of our body. Besides all this, had God intended the Decalogue for a perfect fummary of the Laws of Nature, we cannot suppose that he would have taken any but fuch into the collection, whereas the Fourth Commandment concerning the Seventh day is unquestionably Typical and Ceremonial and has nothing more of a Natural and Eternal obligation in it, than that God should be served and honoured both with publick and private worship, which cannot be done without some portions of time set apart for it: but that this should be done just at such a time, and by such proportions, upon the Seventh rather than the Sixth or the Eighth day, is no part of a natural Religion. And indeed the reasons and arguments that are annexed to it, to enforce the observance of it, clearly shew that it is of a later date, and of another nature than the rest of those Precepts in whose company we find it, though it feems at first fight to pass without any peculiar note of discrimination from the rest. As for the rest, they are Laws of eternal righteousness, and did not derive their value and authority from the Divine fanction which God here gave them at Mount Sinai, but from their own moral and internal goodness and equity, being founded in the nature of things, and the effential and unchangeable differences of good and evil. By which means they always were, always will be obligatory and indifpenfible, being as Eternal and Immutable as the nature of God himself.

5. THE fecond fort of Laws were Ceremonial, Divine Constitutions concerning Ritual observances, and matters of Ecclesiastical cognizance and relation, and were inflituted for a double end, partly for the more orderly government of the Church, and the more decent administration of the worship of God; partly that they might be types and figures of the Evangelical state, shadows of good things to come, visible and symbolical repreientments of the Messiah, and those great blessings and privileges which he was to introduce into the World; which doubtless was the reason why God was so infinitely punctual and particular in his directions about these matters, giving orders about the minutest circumstances of the Temple-mimistration, because every part of it had a glance at a future and better slate Exod. 29.

of things. The number of them was great, and the observation burthenfome, the whole Nation groaning under the fervility of that yoke. They were fuch as principally related to God's worship, and may be reduced either to fuch as concerned the worship it self, or the circumstances of time. place and persons that did attend it. Their worship consisted chiefly in three things, Prayers, Sacrifices and Sacraments. Prayers were daily put up together with their Offerings, and though we have very few Constitutions concerning them, yet the constant practice of that Church, and the particular forms of Prayer yet extant in their writings, are a sufficient evidence. Sacrifices were the constant and more solemn part of their publick worship; yea, they had their עלרו חמיר, their continual burnt-offering, a Lamb offered Morning and Evening with a Measure of Flower, Oil and Wine, the charge whereof was defrayed out of the Treasury of the Temple. The rest of their Sacrifices may be considered either as they were Expiatory or Eucharistical. Expiatory were those that were offered as an atonement for the fins of the people, to pacifie the Divine displeasure, and to procure his pardon, which they did by vertue of their Typical relation to that great Sacrifice which the Son of God was in the fulness of time to offer up for the fins of the World. They were either of a more general relation, for the expiation of fin in general, whole burnt-offerings, which were intirely (the skin and the entrails onely excepted) burnt to ashes; or of a more private and particular concernment, defigned for the redemption of particular offences, whereof there were two forts: השאח, or the fin offering, for involuntary offences committed through errour or ignorance. which according to the condition and capacity of the Person were either for the Priest, or the Prince, or the whole Body of the People, or a private Perfon. The other aw, or the trespass-offering, for fins done wittingly. fludied and premeditated transgressions, and which the Man could not pretend to be the effects of furprize or chance. Euchariftical Sacrifices were testimonies of gratitude to God for mercies received, whereof three forts especially. 1. HIND, or the meat-offering, made up of things without life. oil, fine flower, incense, &c. which the worshipper offered as a thanfull return for the daily preservation and provisions of life, and therefore it consifled onely of the fruits of the ground. 2. שלומים, or the peace offering: this was done either out of a gratefull fense of some bleffing conferred, or as a voluntary offering to which the Person had obliged himself by vow in expectation of some safety or deliverance which he had prayed for. In this Sacrifice God had his part, the fat which was the onely part of it burnt by fire, the Priest his, as an instrument of the ministration, the Offerer his, that he might have wherewith to rejoyce before the Lord. 3. הוראדה, a thankfgiving-offering, or a Sacrifice of praife, it was a mixt kind of Sacrifice, confifting of living Creatures, and the fruits of the Earth, which they might offer at their own will, but it must be eaten the same day, and none of it left untill the morrow. What other provisions we meet with concerning ceremonial uncleannesses, first-fruits, the first-born, tenths, &c. are conveniently reducible to fome of these heads which we have already mentioned. The last part of their worship concerned their Sacraments, which were two, Circumcifion and the Paschal Supper. Circumcision was the federal Rite annexed by God as a Seal to the Covenant which he made with Abraham and his Posterity, and accordingly renewed and taken into the Body of the Mosaical constitutions. It was to be administred the eighth day, which the Jews understand not of so many days complete, but the current time, six full days, and part of the other. In the room of this, Baptism succeeds in the Christian

Church. The Paffover, which was the eating of the Pafchal Lamb, was inflituted as an Annual memorial of their fignal and miraculous deliverance out of Egypt, and as a typical representation of our spiritual Redemption by Christ from the bondage of im and that Hell that follows it. It was to be celebrated with a Male-lamb without blemish taken out of the Flock, to note the Lamb of God that takes away the fins of the World, who was take ken from among men, a Lamb without blemish and without spot, holy, harmless, and separate from sinners. The Door-posts of the House were to be sprinkled with the bloud of the Lamb, to fignific our fecurity from the Divine vengeance by the bloud of sprinkling. The Lamb was to be roafted and eaten whole, typifying the great fufferings of our bleffed Saviour, who was to pass through the fire of Divine wrath, and to be wholly embrac'd and entertain'd by us in all his Offices, as King, Priest and Prophet. None but those that were clean and circumcifed might eat of it, to shew that onely true believers, holy and good men, can be partakers of Christ and the merits of his Death; It was to be eaten standing, with the Loins girt, and their staff in their hand, to put them in mind what haste they made out of the house of bondage, and to intimate to us what prefent diligence we should use to get from under the empire and tyranny of fin and Satan, under the conduct and affiftence of the Captain of our Salvation. The eating of it was to be mixed with bitter herbs, partly as a memorial of that bitter fervitude which they underwent in the Land of Egypt, partly as a type of that repentance and bearing of the cross (duties difficult and unpleasant) which all true Christians must undergo. Lastly, It was to be eaten with unleavened Bread. all manner of leaven being at that time to be banished out of their Houses with the most critical diligence and curiosity, to represent what infinite care we should take to cleanse and purific our hearts, to purge out the old lea- 1 Cor. 5: 7:8: ven, that we may be a new lump: and that fince Christ our Passover is sacrificed for us, therefore we should keep the feast ( the Festival commemoration of his Death ) not with old leaven, neither with the leaven of malice and wickedness.

but with the unleavened bread of fincerity and truth. 6. THE Places of their Publick Worship were either the Tabernacle

made in the Wilderness, or the Temple built by Solomon, between which in the main there was no other difference, than that the Tabernacle was an ambulatory Temple, as the Temple was a standing Tabernacle, together with all the rich coftly Furniture that was in them. The parts of it were three, the Holiest of all, whither none entred but the High-Priest, and that but once a Year, this was a type of Heaven; the boly place, whither the Priests entred every Day to perform their Sacred Ministrations; and the outward Court, whither the People came to offer up their Prayers and Sacrifices : In the Sanctum Sanctorum, or Holiest of all, there was the Golden Cenfer, typifying the Merits and Intercession of Christ; the Ark of the Covenant, as a representation of him who is the Mediatour of the Covenant between God and man; the Golden Pot of Manna, a type of our Lord, the true Manna, the Bread that came down from Heaven; the Rod of Aaron that budded, fignifying the Branch of the Root of Jeffe, that though our Saviour's Family should be reduced to a state of so much meanness and obscurity, as to appear but like the trunk or stump of a Tree, yet there should come forth a rod out of the 16a. tt. t, to. stem of Jesse, and a branch grow out of his roots, which should stand for an Ensign of the People, and in him should the Gentiles trust. And within the Ark were the two Tables of the Covenant, to denote him, in whom are hid all the treasures of wisedom and knowledge, and who is the end and perfection of the Law: Over it were the Cherubims of glory shadowing the Mercy-seat, who

Rev. 4. 5.

Pfalm 26. 6.

loooking towards each other, and both to the Mercy-feat denoted the two Testaments, or Dispensations of the Church, which admirably agree, and both direct to Christ the Mediatour of the Covenant. The Propitiatory, or Mercy-feat, was the Golden covering to the Ark, where God veiling his Majesty was wont to manifest his Presence, to give Answers, and shew Himself reconciled to the People, herein eminently prefiguring our Bleffed Saviour. who interpofes between us and the Divine Majesty, whom God hath set forth to be a Propitiation, through faith in his bloud for the remission of sins: so that now we may come boldly to the Throne of Grace, and find mercy to help us. Within the Sanctuary, or the Holy Place, was the Golden Candlestick with Seven Branches, representing Christ, who is the Light of the World, and who enlightens every one that comes into the World, and before whose Throne there are faid to be feven Lamps of Fire, which are the feven Spirits of God: The Table, compassed about with a Border and a Crown of Gold, denoting the Ministery, and the Shew-bread set upon it, shadowing out Christ, the Bread of Life, who by the Ministery of the Gospel is offered to the World: here also was the Golden Altar of Incense, whereon they burnt the sweet Persumes Morning and Evening, to fignifie to us that our Lord is the true Altar, by whom all our Prayers and Services are rendred the odour of a fweet smell ac-Pfalm 141. 2. ceptable unto God; to this the Pfalmist refers, Let my Prayer be fet forth before thee as Incense, and the lifting up of my hands as the Evening Sacrifice. The third part of the Tabernacle, as also of the Temple, was the Court of Israel. wherein flood the Brazen Altar, upon which the Holy Fire was continually preserved, by which the Sacrifices were consumed, one of the Five great Prerogatives that were wanting in the fecond Temple. Here was the Brazen Laver, with its Basis, made of the brazen Looking-glasses of the Women that affembled at the Door of the Tabernacle, wherein the Priests washed their Hands and their Feet, when going into the Sanctuary, and both they and the People, when about to offer Sacrifice; to teach us to purifie our hearts and to cleanse our selves from all filthiness of flesh and spirit, especially when we approach to offer up our fervices to Heaven; hereunto David alludes, I will wash mine hands in innocency, so will I compass thine Altar, O Lord. Solomon in building the Temple made an addition of a fourth Court. the Court of the Gentiles, whereinto the unclean Jews and Gentiles might enter, and in this was the Corban, or Treasury, and it is sometimes in the New Testament called the Temple. To these Laws concerning the Place of Worship we may reduce those that relate to the holy Vessels and Utenfils of the Tabernacle and the Temple, Candlefticks, Snuffers, Diffes, &c. which also had their proper mysteries and significations.

7. THE stated times and seasons of their Worship are next to be considered, and they were either Daily, Weekly, Monthly, or Yearly. Their Daily worship was at the time of the Morning and the Evening Sacrifice; their Weekly folemnity was the Sabbath, which was to be kept with all imaginable care and strictness, they being commanded to rest in it from all servile labours, and to attend the Duties and Offices of Religion, a type of that rest that remains for the People of God. Their monthly Festivals were the New-moons, wherein they were to blow the Trumpets over their Sacrifices and Oblations, and to observe them with great expressions of joy and triumph, in a thankfull refentment of the bleffings which all that Month had been conferred upon them. Their Annual Solemnities were either ordinary or extraordinary; Ordinary were those that returned every Year, whereof the first was the Passover, to be celebrated upon the Fourteenth day of the first Month, as a Memorial of their great deliverance out of Egypt:

The second . Pentecost, called also the Feast of Weeks, because just seven Weeks, or fifty days after the Paffover: Instituted it was partly in memory of the promulgation of the Law, published at Mount Sinai fifty days after their celebration of the Passover in Egypt, partly as a thanksgiving for the in-gathering of their Harvest, which usually was fully brought in about this time. The third was the Feast of Tabernacles, kept upon the Fifteenth day of the Seventh Month for the space of Seven days together; at which time they dwelt in Booths made of green Boughs, as a memento of that time when they sojourn'd in Tents and Tabernacles in the Wilderness, and a fensible demonstration of the transitory duration of the present life, that the Earthly house of our Tabernacle must be dissolved, and that therefore we should secure a building of God, an house not made with hands, Eternal in the Heavens. These were the three great Solemnities wherein all the Males were obliged to appear at Jerusalem, and to present themselves and their offerings in testimony of their homage and devotion unto God: Besides which they had some of lesser moment, such as their Feast of Trumpets, and that of Expiation. The Annual Festivals extraordinary were those that recurr'd but once in the periodical return of feveral years; fuch was the Sabbatical year. wherein the land was to lye fallow, and to rest from ploughing and fowing, and all manner of cultivation; and this was to be every seventh year, typifying the Eternal Sabbatism in Heaven, where good men shall rest from their labours, and their works shall follow them. But the great Sabbatical year of all was that of Jubilee, which returned at the end of seven ordinary Sabbatick years, that is, every fiftieth year, the approach whereof was proclaimed by the found of Trumpets; in it fervants were released, all debts difcharged, and mortgaged Estates reverted to their proper heirs. And how evidently did this shadow out the state of the Gospel, and our Lord's being sent to preach good tidings to the meek, to bind up the broken-bearted, to preach li- 16.61.1, 2. berty to the captives, and the opening of the prison to them that are bound, to lak 4.18. proclaim the acceptable year of the Lord, that they might lift up their heads, because their redemption drew nigh.

8. LASTLY, They had Laws concerning the persons by whom their publick worship was administred; and here there was appointed an Highpriest, who had his proper offices and rules of duty, his peculiar attire and consecration; ordinary Priests, whose business was to instruct the people. to pray and offer facrifice, to bless the Congregation and judge in cases of Leprofie, and such like; at their Ordination, they were to be chosen before all the people, to be sprinkled with the water of Expiation, their Hair shaved, and their Bodies washed, afterwards anointed, and sacrifices to be offered for them, and then they might enter upon their Priestly ministrations. Next to these were the Levites, who were to assist the Priests in preparing the Sacrifices, to bear the Tabernacle (while it lasted) and lay up its Vessels and Utensils, to purifie and cleanse the Vessels and Instruments, to guard the Courts and Chambers of the Temple, to watch weekly in the Temple by their turns, to fing and celebrate the praises of God with Hymns and Musical Instruments, and to joyn with the Priests in judging and determining Ceremonial causes; they were not to be taken into the full discharge of their Function till the thirtieth, nor to be kept at it beyond the fiftieth year of their age; God mercifully thinking it fit to give them then a Writ of Ease, whose strength might be presumed sufficiently impaired by truckling for fo many years under fuch toilsome and laborious ministrations. Though the Levitical Priests were types of Christ, yet it was the High-

priest, who did eminently typisie him, and that in the unity and singulari-

Heb. 10. I.

John 1. 17.

wealth, relating to Magistrates, and Courts of Justice, to Contracts and

ty of his office; for though many Orders and Courses of inferiour Priests and Ministers, yet was there but one High-priest, There is one Mediatour between God and man, the man Christ Fesus; in the qualifications necessary to his election as to place, he was to be taken out of the Tribe of Levi; as to his person, which was to be every-ways perfect and comely, and the manner of his Confecration; in his fingular capacity, that he alone might enter into the holy of holies, which he did once every year upon the great day of Expiation, with a mighty pomp and train of Ceremonies, killing Sacrifices, burning Incense, sprinkling the bloud of the Sacrifice before and upon the Mercy-feat, going within the veil and making an atonement within the holy place. All which immediately referred to Christ, who by the facrifice of himself, and through the veil of his own flesh entred, not into the holy place made with hands, but into Heaven it felf, now to appear in the presence of God for us. All which might be represented more at large, but that I intend not a discourse about these matters.

9. BESIDES the Laws which we have hitherto enumerated . there were feveral other particular Commands, Ritual Constitutions about Meats and Drinks, and other parts of humane life. Such was the difference they were to make between the Creatures, some to be clean, and others unclean: fuch were feveral forts of pollution and uncleanness, which were not in their own nature fins, but Ceremonial defilements; of this kind were feveral provisions about Apparel, Diet, and the ordering Familyaffairs, all evidently of a Ceremonial aspect, but too long to be insisted on in this place. The main defign of this Ceremonial Law was to point out to us the Evangelical state, The Law had onely a shadow of good things to come. and not the very image of the things themselves, the body was Christ, and therefore though the Law came by Moses, yet grace and truth (the truth of all those

types and figures) came by Christ. It was time for Moses to refign the Chair,

when once this great Prophet was come into the World. Ceremonies could no longer be of use when once the substance was at hand: well may the Stars disappear at the rising of the Sun: the Messiah being cut off, should cause the Sacrifice and the Oblation to cease. At the time of Christ's death the veil of the Temple from top to bottom rent in funder, to shew that his death had revealed the mysteries, and destroyed the foundations of the legal Oeconomy, and put a period to the whole Temple-ministration. Jonesp. 4, fol. 29. Nay, the Jews themselves consess, that forty years before the destruction as Buxors. Report Re the Lot did no more go up into the right hand of the Priest (this is meant of his dismission of the Scape-goat ) nor the scarlet Ribbon, usually laid upon the forehead of the Goat, any more grow white, (this was a fign that the Goat was accepted for the remission of their sins ) nor the Evening Lamp burn any longer, and that the gates of the Temple opened of their own accord. By which as at once they confirm what the Gospel reports of the opening of the Sanctum Sanctorum by the sciffure of the veil; so they plainly confess, that at that very time their Sacrifices and Temple-services began to cease and fail: As indeed the reason of them then ceasing, the things themselves must needs vanish into nothing.

10. THE third fort of Laws given to the Jews were Judicial and Political, these were the Municipal Laws of the Nation, enacted for the good of the State, and were a kind of appendage to the fecond Table of the Decalogue, as the Ceremonial Laws were of the first. They might be reduced to four general heads; fuch as respected men in their private and domeftical capacities, concerning Husbands and Wives, Parents and Children, Matters of right and wrong, to Estates and Inheritances, to Executions and Punishments, &c. such as belong'd to strangers, and matters of a foreign nature, as Laws concerning Peace and War, Commerce and Dealing with perfons of another Nation; or lastly, such as secured the honour and the interests of Religion, Laws against Apostates and Idolaters, Wizards Conjurers and false Prophets, against Blasphemy, Sacrilege, and such like; all which not being so proper to my purpose, I omit a more particular enumeration of them. These Laws were peculiarly calculated for the Fewish State, and that while kept up in that Country wherein God had placed them, and therefore must needs determine and expire with it. Nor can they be made a pattern and standard for the Laws of other Nations: for, though proceeding from the wifest Law-giver, they cannot reasonably be imposed upon any State or Kingdom, unless where there is an equal concurrence of circumstances, as there were in that people, for whom God enacted them. They went off the Stage with the Fewish Polity, and if any parts of them do still remain obligatory, they bind not as Judicial Laws. but as branches of the Law of Nature, the reason of them being immutable and Eternal. I know not whether it may here be usefull to remark what the Fews so frequently tell us of, that the intire body of the Mofaick Law consists of DCXXII. Precepts, intimated (fay they) in that place where 'tis faid Moses commanded us a Law, where the Numeral Letters of the word Turn Deut. 22.4 or Law, make up the number of DCXI. and the two that are wanting to make up the complete number are the two first Precepts of the Decalogue, which were not given by Moses to the people, but immediately by God himfelf. Others fay that there are just DCXIII. letters in the Decalogue, and Auth. Tzeror that every letter answers to a Law: But some that have had the patience to Hammor apad that every letter answers to a Law: But some that have had the patience to Voys de Leg. tell them, assure us that there are two whole words consisting of seven let- Div. c.23. p.338. ters supernumerary, which in my mind quite spoils the computation. These DCXIII. Precepts they divide into CCXLVIII. Affirmative, according to the number of the parts of Man's body (which they make account are just fo many ) to put him in mind to ferve God with all his bodily powers, as if every member of his body should say to him, עשה בי בצורן, make use of me R.Moyses Tratte to fulfill the Command; and into CCCLXV. Negative, according to the de Num. prac. number of the days of the year, that so every day may call upon a man, and fay to him, לא תעשה בי עברה, oh do not in me transgreß the Command: Or Vid. Manaff. Ben as others will have it, they answer to the Veins or Nerves in the body of Israel de Resurre Man; that as the complete frame and compages of Man's body is made up of CCXLVIII. Members, and CCCLXV. Nerves, and the Law of fo many affirmative, and fo many negative Precepts, it denotes to us, that the whole perfection and accomplishment of Man lies in an accurate and diligent observance of the Divine Law. Each of these divisions they reduce under twelve houses, answerable to the twelve Tribes of Israel. In the Af-

firmative Precepts the first House is that of Divine Worship, consisting of

twenty Precepts; the fecond, the House of the Sanctuary, containing

XIX; the third, the House of Sacrifices, wherein are LVII; the fourth,

that of Cleanness and Pollution, containing XVIII; the fifth, of Tithes and

Alms, under which are XXXII; the fixth of Meats and Drinks, contai-

ning VII; the feventh, of the Paffover, concerning Feafts, containing XX;

the eighth, of Judgment, XIII; the ninth, of Doctrine, XXV; the tenth,

of Marriage, and concerning Women, XII; the eleventh, of Judgments

criminal, VIII; the twelfth, of Civil Judgments, XVII. In the Negative

Precepts.

Precepts, the first House is concerning the worship of the Planets, containing XLVII Commands; the second, of separation from the Heatherns, XIII; the third, concerning the reverence due to boly things, XXIX; the fourth, of Sacrifice and Priesthood, LXXXII; the fisth, of Meats, XXXVIII; the sixth, of Fields and Harvest, XVIII; the seventh, of Doitrine, XLV; the eighth, of Justice, XLVII; the ninth, of Feasts, X; the tenth, of Purity and Chastity, XXIV; the eleventh, of Wedlock, VIII; the twelith, concerning the Kingdom, IV. A method not contemptible, as which might minister to a distinct and usefull explication of the whole Law of

11. THE next thing considerable under the Mosaical Oeconomy was, the methods of the Divine revelation, by what ways God communicated his mind to them, either concerning present emergencies or future events, and this was done, πολυμερώς καὶ πολυτεόπος, as the Aposlle tells us, at sundry times, or by fundry degrees and parcels, and in divers manners, by various methods of revelation, whereof three most considerable, the Trim and Thummim, the audible voice, and the spirit of Prophecy, imparted in dreams, visions, &c. We shall make some brief remarks upon them, referring the Reader, who desires fuller satisfaction herein, to those who purposely treat about these matters. The Trim and Thummim was a way of revelation peculiar to the High-priest: Thou shalt put on the breast-place of Judgment, the Trim and the Thummim, and they shall be upon Austris bears, and they the independent of the

Judgment, the Vrim and the Thummim, and they Shall be upon Aaron's heart, when he goeth in before the Lord, and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually. Thus Eleazer the Numb. 27. 21. Priest is commanded to ask counsel after the Judgment of Vrim before the Lord. What this Vrim and Thummim was, and what the manner of receiving answers by it, is difficult, if not impossible to tell, there being scarce any one difficulty that I know of in the Bible that hath more exercised the thoughts either of Jewish or Christian Writers. Whether it was some addition to the High-priest's breast-plate made by the hand of some curious Artift, or whether onely those two words engraven upon it, or the great name Jehovah carved and put within the foldings of the breast-plate, or whether the twelve stones resplendent with light, and completed to perfection with the Tribes names therein, or whether some other mysterious piece of artifice immediately framed by the hand of Heaven, and given to Moles, when he delivered him the two Tables of the Law, is vain and endless to enquire, because impossible to determine. Nor is the manner of its giving answers less uncertain: Whether at such times the fresh and orient lustre of the stones signified the answer in the Affirmative; while their dull and dead colour spake the Negative; or whether it was by some extraordinary protuberancy and thrusting forth of the letters engraven upon the stones, from the conjunction whereof the Divine Oracle was gathered; or whether probably it might be, that when the High-priest enquired of God, with this breaft-plate upon him, God did either by a lively voice, or by immediate fuggestions to his mind, give him a distinct and perspicuous answer, illuminating his mind with the Vrim, or the light of knowledge of his will in those cases, and satisfying his doubts and scruples with the Thummim of a perfect and complete determination of those difficulties that were propounded to him, thereby enabling him to give a fatisfactory and infallible answer in all the particulars that lay before him. And this several of the Fews feem to intend, when they make this way of revelation one of the degrees of the Holy Ghoft, and fay, that no fooner did the High-priest put on the Pettoral, and had the cafe propounded to him, but that he was immediately

mediately clothed with the Holy Spirit. But it's to little purpose to hunt after that where fancy and conjecture must decide the case. Indeed among the various conjectures about this matter, none appears with greater probability than the opinion of those who conceive the Vrim and Thummim to Christoph Cafe. have been a couple of Teraphim, or little Images, (probably formed in hu-de Varietie, 116.3) mane shape) put within the hollow foldings of the Pontifical breast-plate. from whence God by the ministery of an Angel vocally answered those interrogatories which the High-priest made: nothing being more common even in the early Ages of the World, than fuch Teraphim in those Eastern Countries, usually placed in their Temples, and whence the Damon was wont oracularly to determine the cases brought before him. And as God permitted the Fews the use of Sacrifices, which had been notoriously abused to Superstition and Idolatry in the Heathen World, so he might indulge them these Teraphim (though now converted to a sacred use) that so he might by degrees wean them from the Rites of the Gentile World, to which they had fo fond an inclination. And this probably was the reason why, when Moles is so particular in describing the other parts of the Sacerdotal Ornaments, nothing at all is faid of this, because a thing of common use among the Nations with whom they had conversed, and notoriously known among themselves. And such we may suppose the Prophet intended when he threatned the Tews, that they should abide without a Sacrifice, without an I- Hof. 3.4. mage, or Altar, without an Ephod, and without a Teraphim. A notion very hapmage, or Altar, without an Epoua, and without a conjectures and elaborate joan spencer, pily improved by an ingenious Pen, whose acute conjectures and elaborate joan spencer different at the different about this matter justly deserve commendation even from those the pillerant at the conjecture of th who differ from it. It feems to have been a kind of political Oracle, and discantab.1670. to be confulted onely in great and weighty cases, as the Election of Supreme 8. Magistrates, making War, &c. and onely by Persons of the highest rank, none being permitted (fay the fews) to enquire of it, רוביר ולביר למלך ולביר למלך ולביר ערוך בו אריך בו , unless in a case wherein the King, or the Sanhe- Sett. 5. pag. 167: drim, or the whole Congregation was concerned.

12. A SECOND way of Divine Revelation was by an audible voice, accompanied many times with Thunder, descending as it were from Heaven, and directing them in any emergency of affairs. This the Jewish Writers call ברן קור the daughter, or Eccho, of a Voice, which they confess to have been the lowest kind of revelation, and to have been in use onely in the times of the Second Temple, when all other ways of Prophecy were ceafed. But notwithstanding their common and confident affertions, whether ever there was any fuch standing way of revelation as this, is justly questi- Dr. Lights. Hi onable ( nay, it is peremptorily denied by one incomparably veried in the Hebr. in Manthi Talmudick Writings, who adds, that if there was any fuch thing at any time 3. 17. it was done by Magick Arts and diabolical delutions) partly, because it is onely delivered by Fewish Writers, whose faith and honesty is too well known to the World to be trusted in stories that make so much for the honour of their Nation, not to mention their extravagant propension to lies and fabulous reports; partly, because by their own confession God had withdrawn all his flanding Oracles and ordinary ways of Revelation, their notorious impieties having caused Heaven to retire, and therefore much less would it correspond with them by fuch immediate converses; partly, because this seemed to be a way more accommodate to the Evangelical dispenfation at the appearance of the Son of God in the World. A voice from Heaven is the most immediate testimony, and therefore fittest to doe honour to him who came down from Heaven, and was fure to meet with an obdurate and incredulous Generation, and to give evidence to that Doctrine

that he published to the World. Thus by a Bath-Col, or a Voice from Heaven, God bare witness to our Saviour at his Baptism, and a second time at his Transfiguration, and again at the Passover at Jerusalem, when there came a Voice from Heaven, which the People took for Thunder, or the Communication of an Angel, and most of S. John's intelligences from above recorded in his Book of Revelation are ushered in with an , I heard a voice from

13. BUT the most frequent and standing method of Divine communications was that whereby God was wont to transact with the Prophets, and in extraordinary cases with other Men, which was either by Dreams, Visions, or immediate Inspirations. The way by Dreams was when the Perfon being overtaken with a deep fleep, and all the exteriour fenses locked up, God presented the Species and Images of things to their understandings, and that in such a manner, that they might be able to apprehend the will of God, which they prefently did upon their awaking out of fleep. These Divine Dreams the Jews diffinguish into two forts, Monitory, such as were sent onely by way of instruction and admonition, to give men notice of what they were to doe, or warning of what they should avoid, such were the Dreams of Pharaoh, Abimelech, Laban, &c. or else they were Prophetical, when God by fuch a powerfull energy acted upon the mind and imagination of the Prophet, as carried the strength and force of a Divine evidence along with it. This was fometimes done by a clear and diffinct impression of the thing upon the mind without any dark or enigmatical representation of it, fuch as God made to Samuel, when he first revealed himself to him in the Temple; fometimes by apparition, yet so as the Man though a-sleep was able to discern an Angel conversing with him. By Vissions, God usually communicated himself two ways. First, when something really appeared to the fight; thus Mofes beheld the Bush burning, and stood there while God conversed with him; Manoah and his Wife faw the Angel, while he took his leave, and in a flaming Pyramid went up to Heaven; the three Angels appeared to Abraham a little before the fatal ruine of Sodom; all which apparitions were unquestionably true and real, the Angel assuming an humane shape, that he might the freelier converse with, and deliver his message to those to whom he was fent. Secondly, by powerfull impressions upon the imagination, usually done while the Prophet was awake, and had the free and uninterrupted exercise of his reason, though the Vision oft over-powered, and cast him into a trance, that the foul being more retired from fenfible objects might the closer intend those Divine notices that were represented to it. Thus all the Prophets had the Idea's of those things that they were to deliver to the People, the more strongly impressed upon their fancies, and this commonly when they were in the greatest solitude and privacy., and their powers most called in, that the Prophetical influx might have the greater force upon them. In some such way S. Paul was caught up into the third Heaven, probably not fo much by any real separation of his Soul from his Body, or local translation of his Spirit thither, as by a profound abstraction of it from his corporeal Senses, God, during the time of the trance, entertaining it with an internal and admirable scene of the glory and happiness of that state, as truly and effectually, as if his Soul had been really con-

14. THIRDLY, God was wont to communicate his mind by immediate Inspirations, whereby he immediately transacted with the understandings of Men, without any relation to their fancy or their fenses. It was the most pacate and serene way of Prophecy, God imparting his mind to the Or Introductory Discourse.

Prophets not by Dreams or Visions, but while they were awake, their powers active, and their minds calm and undiffurbed. This the fews call That הקרש, the Holy Spirit, or that kind of Revelation that was directly conveyed into the mind by the most efficacious irradiation and inspiration of the Holy Spirit; God by these Divine illapses enabling the Prophet clearly and immediately to apprehend the things delivered to him. And in this way the סתובים, or holy Writings, were dictated and conveyed to the World, in Vide Maimon. which respect the Apostle says, that all Scripture is Stony 500, given by di-Mor. Newel, vine inspiration. The highest pitch of this Prophetical revelation was The 317. the gradus Mosaicus, or that way of Prophecy that God used towards Moses, of whom it is particularly said, that the Lord spake unto Moses face Exod. 33.11. to face, as a Man speaketh unto his friend: and elsewhere it is evidently distinguished from all inferiour ways of Prophecy, If there be a Prophet a- Numb. 12.6,7,8. mong you, I the Lord will make my felf known unto him in a Vision, and will speak unto him in a Dream: my Servant Moses is not so, with him I will speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold: Clearly implying a mighty preheminence in God's way of revelation to Moses above that of other Prophets, which the Jewish Writers make to have lyen in four things. First, that in all God's communications to Moses he immediately spake to his understanding, without any impressions upon fancy, any visible appearances, any Dreams or Visions of the Night. Secondly, that Moses had prophecies conveyed to him without any fears or consternations, whereas the other Prophets were aftonished and weakned at the fight of God. Thirdly, that Moses had no previous dispositions or preparations to make him capable of the Divine revelation, but could directly go to God and consult him, as a man speaketh with his friend, other Prophets being forced many times by some preparatory arts to invite the Prophetick fpirit to come upon them. Fourthly, that Moses had a freedom and liberty of spirit to prophese at all times, and could when he pleafed have recourse to the Sacred Oracle. But as to this the Scripture intimates no fuch thing, the spirit of Prophecy retiring from him at some times as well as from the rest of the Prophets. And indeed the Prophetick spirit did not reside in the holy men by way of habit, but occasionally, as God faw fitting to pour it out upon them; it was not in them as light is in the Sun, but as light is in the Air, and confequently depended upon the immediate irradiations of the Spirit of God.

15. THESE Divine Communications were so conveyed to the minds of the Prophets and inspired persons; that they always knew them to be Divine revelations; fo mighty and perspicuous was the evidence that came along with them, that there could be no doubt, but they were the birth of Heaven. It is true, when the Prophetick spirit at any time seised upon wicked men, they understood not its effect upon them, nor were in the least improved and bettered by it; the revelation passed through them, as a found through a Trunk, or water through a Leaden-pipe, without any particular and diffinct apprehension of the thing, or usefull impression made upon their minds, as is evident besides others in the case of Caiaphas and Balaam, of which last the Jews fay expresly, נבא בר צין אלהים ולא ידע מנבא, that, he prophefied according to the will of God, but understood not what he prophefied. But it was otherwife with the true Prophets, they always knew who 'twas that acted them, and what was the meaning of that intelligence that was communicated to them. In the Gentile world, when the Dæmon entred into the inspired person, he was usually carried out to the furious transports of rage and madness. But in the Prophets of God, although the

impulse might sometimes be very strong and violent, ( whence the Prophet Feremy complains, Mine heart within me is broken, all my bones shake, I am like a drunken man, like a man whom wine hath overcome, because of the Lord. and because of the words of his holiness ) so as a little to ruffle their imagination, yet never fo as to discompose their reason, or hinder them from a clear perception of the notices conveyed upon their minds; δ πεορήτης μετιλ κατας άσεως λογισμίζι, και παρακολεθήσεως έλάλει, και έφθεγετο όκ πυδύμα-Adu Montan. τ @ άγας, τὰ πάν α εξέρωμένως λέγων, fays Epiphanius, the Prophet had his Haref XLVIII. Oracles dictated by the Holy Spirit, which he delivered strenuously, and with the most firm and unshaken consistency of his rational powers; and afterwards, γεγόνασι ή εν εκεάσει οι προφή), έκ εν εκεάσει λογισμού, that the Prophets were often in a bodily ecstasie, but never in an ecstasie of mind, their understandings never being rendred useless and unserviceable to them. Indeed it was absolutely necessary that the Prophet should have a full fatisfaction of mind concerning the truth and Divinity of his message; for, how elfe should they persuade others, that the thing was from God, if they were not first sufficiently assured themselves? and therefore even in those methods that were most liable to doubts and questions, such as communications by dreams, we cannot think but that the same Spirit that moved and impressed the thing upon them, did also by some secret and inward operations fettle their minds in the firmest belief and persuasion of what was revealed and fuggested to them. All these ways of immediate revelation ceased some hundreds of years before the final period of the Jewish Church. A thing confessed not onely by Christians, but by Jews themselves, 27 אוֹתָב, p. 159. ci- הירה נביא בבית שני, There was no Prophet in the second Temple; indeed tante Hotting. they univerfally acknowledge, that there were five things wanting in the Th. Phil. 1.2. 6.3. fecond Temple, built after their return from the Babylonish Captivity, which had been in that of Solomon, viz. the Ark of the Covenant, the Fire from Heaven that lay upon the Altar, the Schekinah, or Presence of the Divine Majesty, the Vrim and Thummim, and the Spirit of Prophecy, which ceased (as they tell us) about the fecond year of Darius, to be fure at the death of Malachy, the last of that Order, after whom there arose no Prophet in Ifrael, whom therefore the Fews call, הוכואים שחוח, the feal of the Prophets. Indeed it is no wonder that Prophecy should cease at that time, if we confider that one of the prime ends of it did then cease, which was to be a feal and an affurance of the Divine inspiration of the holy Volumes, now the Canon of the Old Testament being consigned and compleated by Ezra with the affiftence of Malachy, and some of the last Prophets, God did not think good any longer to continue this Divine and Miraculous gift among them: But especially if we consider the great degeneracy into which that Church was falling; their horrid and crying fins having made God refolve to reject them, the departure of the Prophetick spirit shewed that God had written them a bill of divorce, and would utterly cast them off: that by this means they might be awakened to a more lively expectation of that new state of things, which the Messiah was coming to establish in the World, wherein the Prophetick spirit should revive, and be again restored to the Church, which accordingly came to pass, as we shall eliewhere ob-

> ferve. 16. THE third thing propounded was, to consider the state of Religion, and the Church under the fuccessive periods of this Oeconomy. And here we shall onely make some general remarks, a particular survey of those matters not confifting with the defign of this difcourfe. Ecclefiaftical Conflitutions being made in the Wilderness, and the place for publick worship

fram'd and erected, no fooner did they come into the promifed Land, but the Tabernacle was fet down at Gilgal, where, if the Jewish Chronology fay true, it continued fourteen years, till they had fubdued and divided the Land: Then fixed at Shiloh, and the Priests and Levites had Cities and Territories assigned to them, where it is not to be doubted but there were Synagogues or places equivalent for prayer and the ordinary folemnities of Religion, and Courts for the decifion of Ecclefiaftical causes. Prosperity and a plentifull Country had greatly contributed to the depravation of mens manners, and the corruption of Religion till the times of Samuel, the great Reformer of that Church, who erected Colleges, and inflituted Schools of the Prophets, reduced the Societies of the Levites to their Primitive order and purity, forced the Priests to doe their duty, diligently to minister in the affairs of God's worship, and carefully to teach and instruct the people: A piece of reformation no more than necessary, For the word of the Lord was pretious in those days, there was no open vision. CCCLXIX. years (fay the Jews) the Tabernacle abode at Shiloh, from whence it was translated to Nob a City in the Tribe of Benjamin, probably about the time that the Ark was taken; thence after thirteen years to Gibeon, where it remained fifty years; and lastly, by Solomon to Jerusalem. The Ark being taken to carry along with them for their more prosperous success in their War against the Philistines, was ever after exposed to an ambulatory and unsetled course: For being taken captive by the Philistines, it was by them kept prisoner seven months, thence removed to Bethshemesh, and thence to Kiriath-jearim, where it remained in the house of Abinadab twenty years, thence folemnly fetched by David, and after three months rest by the way in the house of Obed-Edom, brought triumphantly to Ferusalem, and placed under the covert of a Tent which he had purposely erected for it. David being fetled in the Throne, like a pious Prince, took especial care of the affairs of Religion, he fixed the High-priest and his second, augmented the courses of the Priests from eight to four and twenty, appointed the Levites and Singers, and their feveral turns and times of waiting, affigned them their proper duties and ministeries, settled the Nethinim, or Porters, the posterity of the Gibeonites, made Treasurers of the revenues belonging to holy uses, and of the vast sums contributed toward the building of a Temple, as a more solemn and stately place for Divine worship, which he was fully refolved to have erected, but that God commanded it to be referved for the peaceable and prosperous Reign of Solomon, who succeeding in his Father's Throne, accomplished it, building so stately and magnificent a Temple, that it became one of the greatest wonders of the World. Under his son Rehoboam hapned the fatal division of the Kingdom, when ten parts of twelve were rent off at once, and brought under the Empire of Feroloam, who knew no better way to fecure his new-gotten Sovereignty, than to take off the people from hankering after the Temple and the worship at Jerusalem, and therefore out of a curfed policy erected two Golden Calves at Dan and Bethel, perfuading the people there to pay their publick adorations, appointing Chaplains like himfelf, Priefts of the lowest of the people; and from this time Religion began visibly to ebb and decline in that Kingdom, and Idolatry to get ground amongst them.

17. THE two Tribes of Judah and Benjamin were loyal both to God and their Prince, continuing obedient to their lawfull Sovereign, and firmly adhering to the worship of the Temple, though even here too impicty in some places maintained its ground, having taken root in the Reign of Solomon, who through his over-great partiality and fondness to his Wives

had been betrayed to give too much countenance to Idolatry. The extirpation hereof was the defign and attempt of all the pious and good Princes of Judah: Jehosaphat set himself in good earnest to recover Religion and the state of the Church to its ancient purity and lustre, he abolished the Groves and high-places, and appointed itinerant Priests and Levites to go from City to City to expound the Law, and instruct the people in the knowledge of their duty; nay, he himself held a royal Vilitation, Going quite 2 Chron. 19. 4 through the Land, and bringing back the people to the Lord God of their Fathers. But under the fucceeding Kings Religion again lost its ground, and had been quite extinct during the tyranny and usurpation of Athaliah, but that good Jehoiada the High-priest kept it alive by his admirable zeal and industry. While he lived, his Pupil Foas ( who owed both his Crown and his life to him ) promoted the delign, and purged the Temple, though after his Tutour's death he apostatized to prophaneness and idolatry. Nor indeed was the reformation effectually advanced till the time of Hezekiah. who no fooner ascended the Throne, but he summoned the Priests and Levites, exhorted them to begin at home, and first to reform themselves. then to cleanse and repair the Temple; he resetled the Priests and Levites in their proper places and offices, and caused them to offer all forts of Sacrifices, and the Passover to be universally celebrated with great strictness and solemnity; he destroyed the Monuments of Idolatry, took away the Altars in Jerusalem, and having given commission, the people did the like in all parts of the Kingdom, breaking the Images, cutting down the Groves, throwing down the Altars and high places, untill they had utterly destroyed them all. But neither greatness nor piety can exempt any from the common Laws of mortality, Hezekiah dies, and his Son Manasseh succeeds, a wicked Prince. under whose influence impiety like a land-floud broke in upon Religion. and laid all waste before it. But his Grandchild Josiah made some amends, a Chron. 34. 3. he gave fignal instances of an early piety; for in the eighth year of his Reign. while he was yet young, he began to feek after the God of David his Father, and in the twelfth year he began to purge Judah and Jerusalem; he defaced whatever had been abused and prostituted to Idolatry and Superstition throughout the whole Kingdom, repaired God's house, and ordered its worship according to the prescript of the Mosaick Law, a copy whereof they had found in the ruines of the Temple, folemnly engaged himself and his people to be true to Religion and the worship of God, and caused so great and solemn a Passover to be held, that there was no Passover like to it kept in Israel from the days of Samuel. And more he had done, had not an immature death cut him off in the midst both of his days, and his pious designs and projects. Not many years after, God, being highly provoked by the prodigious impieties of that Nation, delivered it up to the Army of the King of Babylon who demolished the City, harassed the Land, and carried the people captive unto Babylon. And no wonder the Divine patience could 2 Chron. 36. 14. hold no longer, when all the chief of the Priests and the people transgressed very much, after all the abominations of the Heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. Seventy years they remained under this captivity, during which time the Prophet Daniel gave lively and particular accounts of the Messiah, that he should come into the World to introduce a Law of everlasting righteousness, to die as a sacrifice and expiation for the fins of the people, and to put a period to the Leviticat facrifices and oblations. And whereas other Prophecies had onely in general defined the time of the Meffiah's coming, he particularly determines the period, that all this should be at the end of LXX. weeks, that is, at the expiration of

CCCCXC. years; which exactly fell in with the time of our Saviour's appearing in the World. The feventy years captivity being run out, by the favour of the King of Babylon they were set free, and by him permitted and affisted to repair Jerusalem, and rebuild the Temple, which was accordingly done under the government of Nehemiah, and the succeeding Rulers, and the Temple finished by Zorobabel, and things brought into some tolerable flate of order and decency, and so continued till the Reign of Antiochus Epiphanes, King of Syria, by whom the Temple was prophaned and violated, and the Jewish Church miserably afflicted and distressed; he thrust out Onias the High-priest, and put in his brother fason, a man lost both to Religion and good manners, and who by a vast sum of money had purchased the Priesthood of Antiochus: At this time Matthias a Priest, and the head of the Asmonæan Family, stood up for his Countrey; after whom came Judas Macchabæus, ανης γενναί Θα και μεγαλοπόλεμο, και πάνος δπές & AS πολιτής Antiquit. Judi ลักด์ Drelas nai อิอลีอลเ nai พลปิลัง เพอรลร, as fosephus truly characters him, p. 425. a man of a generous temper, and a valiant mind, ready to doe or fuffer any thing to affert the Liberties and Religion of his Countrey, followed both in his zeal and prosperous success by his two brothers fonathan and Simon, succeffively High-priefts and Commanders after him. Next him came John furnamed Hyrcanus, then Aristobulus, Alexander, Hyrcanus, Aristobulus junior, Alexander, Antigonus; in whose time Herod the Great having by the favour of Anthony obtained of the Roman Senate the Sovereignty over the Fewish Nation, and being willing that the Priesthood should intirely depend upon his arbitrary disposure, abrogated the succession of the Asmonæan Family, and put in one Ananel, secta 20 conperteeur, as Josephus calls him, Lib. 15. cap. 2. an obscure Priest, of the line of those who had been Priests in Babylon. To P. 512. him fucceeded Aristobulus, to him Jesus the son of Phabes, to him Simon, who being deposed, next came Matthias, deposed also by Herod, next him Joazar, who underwent the same fate from Archelaus, then Jesus the son of Sie, after whom Joazar was again restored to the Chair, and under his Pontificate (though before his first deposition) Christ was born, things every day growing worse among them, till about seventy years after the wrath of God came upon them to the uttermost, and brought the Romans. who finally took away their place and Nation.

18. BEFORE we go off from this part of our discourse, it may not be amiss to take a more particular view of the state of the Jewish Church, as it stood at the time of our Saviour's appearing in the World, as what may reflect some considerable light upon the History of CHRIST and his Apofiles. And if we cast our eyes upon it at this time, How was the gold become dim, and the most fine gold changed! How miserably deformed was the face of the Church, how strangely degenerated from its Primitive Institution! whereof we shall observe some particular instances. Their Temple though lately repaired and rebuilt by Herod, and that with so much pomp and gran- De Bed. Jud. deur, that Fofephus, who yet may justly be presumed partial to the honour lib. 7. 240 MC. of his own Nation, says of it, that it was the most admirable structure. that was ever feen or heard of both for the preparation made for it, the greatness and magnificence of the thing it felf, and the infinite expence and cost bestowed upon it, as well as for the glory of that Divine worship that was performed in it, yet was it infinitely thort of that of Solomon; befides that it had been often exposed to rudeness and violence. Not to mention the horrible prophanations of Antiochus, it had been of late invaded by Pompey, who boldly ventured into the Sanctum Sanctorum, and without any scruple curioufly contemplated the mysteries of that place, but suffered no injury to be

Sacrilege, feizing what the others piety and modesty had spared, plundering the Temple of its vast wealth and treasure. Herod having procured the Kingdom, befieged and took the City and the Temple, and though to ingratiate himself with the People he endeavoured what in him lay to secure it from rapine and impiety, and afterwards expended incredible Sums in its reparation, yet did he not flick to make it truckle under his wic-Joseph. Amiqu. ked policies and deligns. The more to indear himself to his Patrons at Rome, Jud. 1.17. a.8. he set up a Golden Eagle of a vast dimension (the Arms of the Roman Embers). p. 596. (6 de Bell Jud. L. 1. pire) over the great Gate of the Temple: a thing fo expressly contrary to the Law of Mofes, which forbids all Images; and accounted so monstrous a prophanation of that holy place, that while Herod lay a-dying the People in a great tumult and uproar gathered together and pull'd it down. A great part of it was become an Exchange and a Market; the place where Men were to meet with God, and to trade with Heaven, was now turned into a Ware-house for Merchants, and a Shop for Usurers, and the House of Praver into a Den of Thieves. The worship formerly wont to be performed there with pious and devout affections, was now shrunk into a mere shell and out-fide, they drew near to God with their mouths, and honoured him with their lips, but their hearts were far from him; Rites of humane invention had justled out those of Divine Institution, and their very Prayers were made traps to catch the unwary People, and to devour the Widow and the Fatherless. Their Priesthood was so changed and altered, that it retain'd little but its ancient Name; the High-priests who by their Original Charter were lineally to fucceed, and to hold their place for life, were become almost annual, scarce a Year passing over, wherein one was not thrust out. and another put in, and of Pωμαϊκών ηγεμώνων άλλοι άργιερωσιεύην GATI CENTOMENOI, & MICTON ETES ENDS GAT TOWTHS STETENEN, as Enfebius notes out of their own Historian. Nay, which was far worse, it was become not onely annual, but venal, Herod exposing it to sale, and scarce admitting any to the Sacerdotal Office, who had not first sufficiently paid for his Patent; and, which was the natural consequence of that, the place was filled with the refuse of the People, Men of mean abilities and debauched manners, who had neither parts nor piety to recommend them, he being the best and the De Bell. Jud. 1.4. fittest man, that offered most. Nay, into so strange a degeneracy were they 149.18. p. 872. fallen in this matter, that Josephus reports, that one Phannias was elected High-prieft, not onely a ruftick and illiterate fellow, not onely not of the Sacerdotal Line, but so intolerably stupid and ignorant, that when they came to acquaint him, he knew not what the High-priesthood meant. And not content to be imposed upon, and tyrannized over by a Foreign Power, Joseph Antique they fell a quarrelling among themselves, and mutually prey'd upon one lib. 20. cap. 8. another; the High-priests falling out with the inseriour Orders, and both page 598. Parties going with an armed retinue after them, ready to clash and fight where-ever they met, the High-priest sending his servants to fetch away the Tythes due to the inferiour Priests, insomuch that many of the poorest of them were famished for want of necessary food.

19. THEIR Law, which had been delivered with fo much majesty and magnificence, and for which they themselves pretended so great a reverence, they had miferably corrupted and depraved (the moral part of it especially) and that two ways. First, by gross and absurd interpretations, which the Teachers of those times had put upon it. The Scribes and Pharifees, who ruled the Chair in the Jewish Church, had by false and corrupt glosses debased the majesty and purity of the Law, and made it to serve the purposes of

an evil life: they had taught the People, that the Law required no more than external righteousness, that if there was but a visible conformity of the life, they needed not be folicitous about the government of their minds, or the regular conduct of their thoughts or passions; that so Men did but carry themselves fair to the eye of the World, it was no great matter how things went in the fecret and unfeen retirements of the Soul, nay, that a punctual observance of some external Precepts of the Law would compensate and quit fcores with God for the neglect or violation of the rest. They told Men that when the Law forbad murther, fo they did not actually kill another, and sheath their Sword in their Brother's bowels, it was well enough, Men were not restrained from furious and intemperate passions, they might be angry. yea, though by peevish and uncomely speeches they betrayed the rancour and malice of their minds. They confessed the Law made it adultery actually to embrace the bosome of a stranger, but would not have it extend to wanton thoughts and unchast desires, or that it was adultery for a man to lust after a Woman, and to commit folly with her in his heart: they told them that in all oaths and vows, if they did but perform what they had fworn to God, the Law took no farther notice of it, whenas every vain and unnecessary oath. all customary and trifling use of the name of God was forbidden by it. They made them believe that it was lawfull for them to proceed by the rigorous Law of retaliation, to exact their own to the utmost, and to right and revenge themselves; whenas the Law requires a tender, compassionate and benevolent temper of mind, and is fo far from owning the rigorous punctilio's of revenge, that it obliges to meekness and patience, to forgiveness and charity. and which is the very height of charity, not onely to pardon, but to love and befriend our greatest enemies, quite contrary to the Doctrine which these Men taught, that though they were to love their neighbours, that is, Tews, yet might they hate their enemies. In these and such like instances they had notoriously abused and evacuated the Law, and in a manner rendred it of no effect. And therefore when our Lord, as the great Prophet fent from God, came into the World, the first thing he did after the entrance upon his publick Ministery, was to cleanse and purifie the Law, and to remove that rubbish which the Jewish Doctours had cast upon it. He rescued it out of the hands of their poisonous and pernicious expositions, restored it to its just authority, and to its own primitive fense and meaning, he taught them that the Law did not onely bind the external act, but prescribe to the most inward motions of the mind, and that whoever transgresses here, is no less obnoxious to the Divine Justice, and the penalties of the Law, than he that is guilty of the most gross and palpable violations of it: he shewed them how infinitely more pure and strict the command was, than these Impostours had represented it, and plainly told them that if ever they expected to be happy, they must look upon the Law with an other-guise eye, and follow it after another rate, than their blind and deceitfull Guides did, For I fay unto you, Except your righteousness exceed the righteousness of the scribes and Pharisees, ye can in no case enter into the Kingdom of God.

20. THE other way by which they corrupted and dishonoured the Law, and weakned the power and reputation of it, was by preferring before it their Oral and unwritten Law. For befides the Law configned to Writing, they had their שבטל פה their Law delivered by word of mouth, whose pedigree they thus deduce. They tell us that when Moses waited upon God Forty Days in the Mount, he gave him a double Law, one in Writing, the other Traditionary, containing the fense and explication of the former: being come down into his Tent, he repeated it first to Aaron,

Pirk. Aboth-

3. p. I.

then to Ithamar and Eleazar his Sons, then to the Seventy Elders, and lastly to all the People, the fame Perfons being all this while prefent. Agron who had now heard it four times recited, Moses being gone out, again repeated it before them: after his departure out of the Tent, his two Sons who by this had heard it as oft as their Father, made another repetition of it, by which means the Seventy Elders came to hear it four times, and then they also repeated it to the Congregation, who had now also heard it repeated four times together, once from Moses, then from Aaron, then from his Sons. and lastly, from the Seventy Elders, after which the Congregation broke up, and every one went home, and taught it his Neighbour. This Oral cap. I. Sell. 1, 2, Law Moses upon his Death-bed repeated to Joshua, he delivered it to the Elders, they to the Prophets, the Prophets to the men of the great Synagogue, the last of whom was Symeon the Just, who delivered it to Antigonus Sochæus, and he to his Successours, the wife Men, whose business it was to recite it, and so it was handed through several Generations, the names of the Persons who delivered it in the several Ages from its first rise under Moles till above an Hundred Years after Christ, being particularly enumerated by Tad. Chazak. ex Maimonides. At last it came to R. Jehuda, commonly styled by the Fews goo los. latis pro רבינו הקרוש, our boly Master, the Son of Rabban Symeon (who flourished a strum citat.) of. voyt de leg dru, little before the time of the Emperour Antoninus) who considering the un-6.9. 65 feq. ubi fettled and tottering condition of his own Nation, and how apt these tradi-tionary precepts would be to be forgotten or mistaken, by the weakness of origine to fuced Mens memories, or the perverseness of their wits, or the dispersion of the form fementin Jews in other Countries, collected all these Laws and Expositions mitted them to Writing, styling his Book Mishnaioth, or the Repetition. This was afterwards illustrated and explained by the Rabbins dwelling about Babylon, with infinite cases and controversies concerning their Law, whose resolutions were at last compiled into another Volume, which they called Gemara, or Doctrine, and both together constitute the intire Body of the Babylonish Talmud, the one being the Text, the other the Comment. The folly and vanity of this account, though it be fufficiently evident to need no confutation with any wife and discerning Man, yet have the Tews in all Ages made great advantage of it, magnifying and extolling it above the written Law with Titles and Elogies that hyperbolize into blasphemy. They vid. Buxtorf. de tell us, that this is עיקר התורה, the foundation of the Law, for whose fake it Abbrev. p. 222 was that God entred into Covenant with the Ifraelites, that without this the G de Symat, Puis.

g. 3. Horting, whole Law would lie in the dark, yea, be mere obscurity and darkness it self,
The Poil. lib. 2- as being contrary and repugnant to it self, and desective in things necessary to be known: that it is joy to the heart, and health to the bones, that the words of it are more lovely and defirable than the words of the Law, and a greater fin to violate the one than the other; that it's little or no commendation for a Man to reade the Bible, but to fludy the Mishna is that for which a Man shall receive the reward of the other World, and that no Man can have a peaceable and quiet Conscience, who leaves the study of the Talmud to go to that of the Bible; that the Bible is like Water, the Mishna like Wine; the Talmud like spiced Wine; that all the words of the Rabbins are the very words of the living God, from which a Man might not depart, though they should tell him his right hand were his left, and his left his right; nay, they blush not, nor tremble to affert, שגם העסק במקרא שנם העסק אבור הובן, that to fludy in the holy Bible is nothing elfe but to loofe our time; I will mention but one bold and blasphemous sentence more, that we may fee how far these desperate wretches are given over to a spirit of impiery and infatuation, they tell us, that he that differts from his Rabbin or

Teacher, בחולק על השכינה והמאמין כרברי חכמים כמאמין בשכינה, diffents from the Divine Majesty, but he that believes the words of the wife men, believes God himself.

21. STRANGE! that Men should so far offer violence to their reason, fo far conquer and fubdue their conscience, as to be able to talk at this wild and prodigious rate: and strange it would seem, but that we know a Generation of Men, great Patrons of Tradition too, in another Church, who mainly endeavour to debase and suppress the Scriptures, and value their unwritten Traditions at little less rate than this. But I let them pass. This is no novel and up-flart humour of the Jews, they were notoriously guilty of it in our Saviour's days, whom we find frequently charging them with their fuperflitious observances of many little rites and usages derived from the Traditions of the Elders, wherein they placed the main of Religion, and for which they had a far more facred regard, than for the plain and politive commands of God. Such were their frequent washings of their Pots and Cups, their brazen Vessels and Tables, the purifying themselves after they came Mark 7. 2. 3, & from Market (as if the touching of others had defiled them) the washing feqq. their hands before every Meal, and many other things which they had received to hold. In all which they were infinitely nice and scrupulous, making the neglect of them of equal guilt with the greatest immorality, not sticking to Matth. 15. 1. affirm, that he who eats Bread with unwalhen hands, בא לו בא על אשה וונדין, Talm. Tr. Sara is as if he lay with an Harlot. This it's plain they thought a sufficient tors. Syn. Jud. charge against our Lord's Disciples, that they were not zealous observers 6.11. p. 236. of these things. When they saw some of his Disciples eat Bread with de-Mark 7.2-94. filed (that is to fay, with unwashen) hands, they found fault; and asked him, Why walk not thy Disciples according to the Tradition of the Elders, but eat Bread with unwashen hands? To whom our Saviour smartly anfwered, that they were the Perfons of whom the Prophet had fpoken, who honoured God with their lips, but their hearts were far from him, that in vain did they worship him, while for Doctrines they taught the commandments of men. laying aside and rejecting the Commandments of God, that they might hold the Tradition of men. For they were not content to make them of equal value and authority with the Word of God, but made them a means wholly to evacuate and supersede it. Whereof our Lord gives a notorious instance in the case of Parents. They could not say but that the Law obliged Children to honour and revere their Parents, and to administer to their necessities in all straits and exigencies, but they had found out a fine way to evade the force of the command, and that under a pious and plaufible pretence. Moses said, Honour thy Father and thy Mother: and whoso curseth Father or Mother let him die the death. But ye say, If a man shall say to his Father or Mother, It is Corban, that is to fay, a gift, by what soever thou mightest be profited by me, he shall be free: And ye suffer him no more to doe ought for his Father, or Mother. By which is commonly understood, that when their Parents required relief and affiftence from their Children, they put them off with this excuse, that they had consecrated their Estate to God, and might not divert it to any other use. Though this seems a specious and plausible pretence, yet it is not reasonable to suppose that either they had, or would vid. Lud. Cappretend that they had entirely devoted whatever they had to God, and Pell diarrib de must therefore refer to some other custome. Now among the many kinds of Corban Grock. oaths and vows that were among the Jews they had one, which they called 15.5. Coccei. in לרר איסר, the vow of interdit; whereby a man might reftrain himfelf as Sambled. The to this or that particular person, and this or that particular thing; as, he Housing to Particular thing.

might vow not to accept of fuch a courtefie from this friend or that neigh- L. c. 1. Sed. 5.

bour, or that he would not part with this or that thing of his own to fuch a man, to lend him his Horfe, or give him any thing towards his maintenance, &c. and then the thing became utterly unlawfull, and might not be done upon any confideration whatfoever, left the Man became guilty of the violation of his Vow. The form of this Vow frequently occurs in the Fewish Writings, and even in the very fame words wherein our Lord expresses it, קרבן שאני נהנרה לך, Be it Corban, or a gift (that is, a thing facred) whereby I may be any ways profitable to thee, that is, be that thing unlawfull or prohibited to me, wherein I may be helpfull and affiftent to thee. And nothing more common than this way of vowing in the particular case of Parents, whereof there are abundant instances in the Writings of the Jewish Mafters, who thus explain the forementioned Vow, הקורש יחא כל מה שאני עושרה מלבו על פי אבא, Whatever I shall gain hereafter shall be sacred, as to the maintenance of my Father; or, as Maimonides expresses it, That what I provide, my Father shall eat nothing of it, that is, fays he, he shall receive no profit by it; and then as they tell us, יקונם אינו יכול לחפר, He that had thus vowed, might not transgress or make void his Vow. So that when indigent Parents craved relief and affiftence from their Children, and probably wearied them with importunity, it was but vowing in a pallionate refentment, that they should not be better for what they had, and then they were fafe, and might no more dispose any part of their Estate to that use, than they might touch the Corban, that which was most folemnly consecrated to God. By which means they were taught to be unnatural under a pretence of Religion, and to fuffer their Parents to starve, lest themselves should violate a senseless and unlawfull Vow. So that though they were under the precedent obligations of a natural duty, a duty as clearly commanded by God as words could express it, yet a blind Tradition, a rash and impious Vow, made for the most part out of passion or covetousness, should cancell and superfede all these obligations, it being unlawfull henceforth to give them one penny to relieve them : Te suffer him no more (fays our Lord) to doe ought for his Father or his Mother, making the word of God of none effect through your tradition, which ye have delivered. 22. THE last instance that I shall note of the corruption and degene-

racy of this Church, is the many Seds and Divisions that were in it, a thing which the Jews themselves in their Writings confess would happen in the days of the Messiah, whose Kingdom should be over-run with heretical Opinions. That Church which heretofore like Ferufalem had been at unity within it felf, was now miserably broken into Sects and Factions, whereof three most considerable, Pharisees, Sadducees, and the Essens. The Pharifees derive their name from פרש, which may admit of a double fignification, and either not unfuitable to them: It may refer to them as פורשים, Explainers or Interpreters of the Law, which was a peculiar part. of their work, and for which they were famous and venerable among the Fews; or more probably to their feparation (the most proper and natural importance of the word) so called, Diz to agrees plants in autis dato the Haref. xvi. p.21. and, as Epiphanius observed of old, because separated from all others in their extraordinary pretences of piety, the very Fews themselves thus de-Baal Aruch in fcribing a Pharifee, he is one שפירש עצמו מכר מימאה, that separates himfelf from all uncleanness, and from all unclean Meats, and from the people of the Earth, (the common rout) who accurately observe not the difference of Meats. It is not certain when this Sect first thrust up its head into the World, probably not long after the times of the Macchabees, 'tis certain they were of confiderable standing, and great account in the time of our

Saviour: To be fure strangely wide of the mark are those Fewish Chrono- R. Ged Schal. logists who say, that the Sect of the Pharifees arose in the times of Tiberius Kabb. p. 104. Cæsar, and Ptolomey the Ægyptian, under whom the Septuagint translation Th. Phil. L. I. G. I. was accomplished; as if Ptolomey Philadelphus and Tiberius Cafar had been 1. 27. Contemporaries, between whom there is the distance of no less than CCLX. years. But when-ever it began, a bold and daring Sect it was, not fearing to affront Princes, and persons of the greatest quality, crafty and infinuative, and who by a shew of great zeal, and infinite strictness in Religion, beyond the rate of other men, had procured themselves a mighty reverence from the people; fo strict, that (as a Learned man observes) Pharifee is used in L'Emper. not. in the People; 10 titlet, that (as a Learnest man observed) I am Benjamin the Benjam. the Talmudick writings to denote a pious and holy man; and Benjamin the Benjam. Few speaking of R. Ascher, says, he was wield a truly devout man, liner. p. 6. feparate from the affairs of this world. And yet under all this feeming feverity they were but religious Villains, spitefull and malicious, griping and covetous, great oppressours, merciless dealers, heady and seditious, proud and fcornfull, indeed guilty of most kinds of immorality, of whose temper and manners I fay the less in this place, having elsewhere given an account of them. They held that the Oral Law was of infinitely greater moment and value than the written Word; that the Traditions of their Fore-fathers were above all things to be embraced and followed, the flrict observance whereof would entitle a man to Eternal Life; that the Souls of men are vid. Joseph. An immortal, and had their dooms awarded in the Subterraneous Regions; tiquit. Ital. 1.18 that there is a Metempsuchosis or Transmigration of pious Souls out of 6.2. 1.6 1.17. 6.18. 1.18. one Body into another; that things come to pass by fate, and an inevitable we 18. p. 788. necessity, and yet that Man's Will is free, that by this means men might be rewarded and punished according to their works. I add no more concerning them, than that some great men of the Church of Rome say with some kind of boasting, that such as were the Pharifees among the fews, such are the Religious (they mean the Monastical Orders of their Church) among Christians. Much good may it doe them with the comparison, I confess my felf fo far of their mind, that there is too great a conformity between them.

23. NEXT the Pharifees come the Sadducees, as opposite to them in their temper, as their Principles; fo called (as Epiphanius and fome others will have it ) from צרק justice, as pretending themselves to be very just and righteous men, but this agrees not with the account given of their lives. They are generally thought to have been denominated from Sadock the Scholar of Antigonus Sochæus, who flourished about the year of the World MMMDCCXX. CCLXXXIV. Years before the Nativity of our Saviour. They pass under a very ill character even among the Writers of their own Nation, רשעים ובעלי מרוח רעורן impious men, and of very loofe and debauched manners: which is no more than what might be expected as the natural confequence of their principles, this being one of their main dogmata or opinions, that the Soul is not immortal, and that there is no future state after this life. The occasion of which desperate principle is said to have been a mistake of the doctrine of their Master Antigonus, who was wont to press Pirk. Aboth. c.1. his Scholars not to be like mercenary Servants, who ferve their Masters Seed. 3. p. m. I. merely for what they can get by them; but to ferve God for himfelf, without expectation of rewards. This, Sadock and Baithos, two of his disciples misunderstanding, thought their Master had peremptorily denied any state of future rewards; and having laid this dangerous foundation, these unhappy superstructures were built upon it; that there is no Resurrection, for if there be no reward, what need that the Body should rife again; that

Manners and Institutions are fo particularly described and commended by

the Soul is not immortal, nor exists in the separate state, for if it did, it must be either rewarded or punished; and if not the Soul, then by the same proportion of reason no spiritual substance, neither Angel, nor Spirit; that there is no Divine Providence, but that God is perfectly placed as beyond the and righteous Providence, if there be no reward or punishment for vertue and vice in another life ? These pernicious and Atheistical opinions justly exposed them to the reproach and hatred of the people, who were wont eminently to flyle them are, the Hereticks, Infidels, Epicureans, no words being thought bad enough to bestow upon them. They rejected the Traditions fo vehemently afferted by the Pharifees, and taught that men were to keep to the Letter of the Law, and that nothing was to be imposed either upon their belief or practice, but what was expresly owned and contained in Antiquit Jud. it. Fosephus observes, that they were the fewest of all the Sects, Tewto 3 h.18. c. 2. p.617. rois a දින්න pagi, but usually men of the better rank and quality; as what wonder, if rich and great men, who tumble in the pleasures and advantages of a prosperous fortune, be willing to take fanctuary at those opinions, that afford the greatest patronage to looseness and debauchery, and care not to hear of being called to account in another World, for what they have done in this? For this reason the Sadducees ever appeared the greatest sticklers to preferve the peace, and were the most severe and implacable Justicers against

> and interrupt their foft and easie course of life, the onely happiness their principles allowed them to expect.

24. THE Essens succeed, a Sect probably distinct from either of the former. Passing by the various conjectures concerning the derivation of their name, which when dreffed up with all advantages, are still but bare conjectilled and cultivated the ground, and lived upon the fruits of their own labours; had all their revenues in common; there being neither rich, nor poor among them: Their Manners were very harmless and innocent.

the authours or fomenters of tumults and feditions, left they should diffurb

tures, they began about the times of the Macchabees, when the violent persecutions of Antiochus forced the Jews for their own safety to retire to the Woods and Mountains. And though in time the storm blew over, yet many of them were too well pleased with these undisturbed solitudes to return, and therefore combined themselves into religious societies, leading a solitary and contemplative course of life, and that in very great numbers, there Hist. Nat. lib. 5. being usually above four thousand of them, as both Philo and Josephus tell us. Pliny takes notice of them, and describes them to be a solitary generation, remarkable above all others in this, that they live without Women, without any embraces, without money, converfing with nothing but Woods and Palm-trees; that their numbers encreased every day as fast as any died, persons flocking to them from all quarters, to seek repose here, aster they had been wearied with the inquietudes of an improsperous forvid. Phil. lib. tune. They paid a due reverence to the Temple, by fending gifts and preguod omnis pro- fents thither, but yet worshipped God at home, and used their own Rites and Ceremonies. Every feventh day they publickly met in their Syna-Joseph. Antiqu. gogues, where the yonger seating themselves at the seet of the elder, one Philosophy of the Ancients, being obscurely and enigmatically delivered to them) instructing them in the rules of piety and righteousness, and all the duties that concerned God, others, or themselves. They industriously

Philo, and whom Eufebius and others will needs have to have been Christians converted by St. Mark, we have taken notice of elfewhere in St. Mark's Life. We find no mention of them in the Hiftory of the Gospel, probably because living remote from Cities, and all places of publick concourse, they never concerned themselves in the actions of Christ or his Apostles. What their Principles were in matters of speculation is not much material to enquire, their Institutions mainly referring to practice. Out of a great regard to Wifedom and Vertue, they neglected all care of the Body, renounced all conjugal embraces, abstained very much from Meats and Drinks, some of them not eating or drinking for three, others for five or fix days together, accounting it unbecoming men of fuch a philosophical temper and genius, to spend any part of the day upon the necessities of the body: Their way they called Degenerar, worship, and their rules σορίας δόγματα, doctrines of wisedom; their contemplations were fublime and speculative, and of things beyond the ordinary notions of other Sects; they traded in the names and mysteries of Angels, and in all their carriages bore a great shew of modesty and humility. And therefore these in all likelihood were the very persons, whom St. Paul primarily defigned (though not excluding others who espoused the same principles ) when he charges the Colossians to let no man beguile them of their Col. 2.18,-20, reward in a voluntary humility, and worshipping of Angels, intruding into those 21, 22, 23, things which he hath not seen, vainly pussed up by his sleshly mind, that being dead to the rudiments of the World, they should no longer Soyuatice Sai, be subjest to these dogmata or ordinances, such as Touch not, taste not, handle not, (the main principles of the Essenian Institution) being the commandments and doctrines of men; which things have indeed a shew of wisedom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh. Besides these three greater, there were several other lesser sects in the Fewish Church, fuch as the Herodians, supposed to have been either part of Herod's guard, or a combination of men, who to ingratiate themselves with the Prince, maintained Herod to be the Meffiah, and at their own charge celebrated his Coronation days, as also the Sabbath, when they used to set lighted Candles crowned with Violets in their windows; an opinion comm. in which St. Hierom justly laughs at as trifling and ridiculous. Probably they Matth. 22. were a party that had espoused Herod's interest, and endeavoured to support p. 66. Tom. 9. his new-gotten Sovereignty. For Herod being a stranger, and having by the Roman power usurped the Kingdom, was generally hatefull and burthensome to the people, and therefore befides the affiftence of a foreign power, needed fome to fland by him at home. They were peculiarly active in preffing people to pay Tribute to Cafar, Herod being obliged (as St. Hierom observes) Loc. citat. by the Charter of his Sovereignty to look after the Tribute due to Cæsar, and they could not doe him a more acceptable fervice, by this means endearing him to his great Patrons at Rome. In matters of opinion, they feem to have fided with the Sadducees; what St. Matthew calls the leaven of the Matth. 16.6, Sadducees, St. Mark styles the leaven of Herod. Probable it is, that they had Mark. 8. 15. drawn Herod to be of their principles, that as they afferted his right to the

Kingdom, he might favour and maintain their impious opinions. And 'tis

likely enough, that a man of fo debauched manners might be eafily tempted

to take shelter under principles that so directly served the purposes of a bad

life. Another Sect in that Church were the Samaritanes, the posterity of

those who succeeded in the room of the ten captivated Tribes, a mixture of

lib. 2. xxp. 18. p. 785. & feqq.

c. 17. p. 80.

Jews and Gentiles: they held, that nothing but the Pentateuch was the Word of God, that Mount Gerizim was the true place of publick and solemn worship, that they were the descendents of Foseph, and heirs of the Aaronical Priefthood, and that no dealing or correspondence was to be maintained with strangers, nor any unclean thing to be touched. The Karræans were a branch of the Sadducees, but rejected afterwards their abominable and unfound opinions: they are the true Textualists, adhering onely to the writings of Moses and the Prophets, and expounding the Scripture by it felf, peremptorily difowning the abfurd glosses of the Talmud, and the idle Traditions of the Rabbins, infomuch that they admit not fo much as the Hebrew points into their Bibles, accounting them part of the Oral and Traditionary Law; for which reason they are greatly hated by the rest of the Jews. They are in great numbers about Constantinople, and in other places at this day. There was also the Sect of the Zealots, frequently mentioned by Josephus, a generation of men infolent and ungovernable, fierce and favage, who under a pretence of extraordinary zeal for God and the honour of his Law, committed the most enormous outrages against God and Man; but of them we have given an account in the Life of St. Simon the Zealot. And yet as if all this had not been enough to render their Church miserable within it felf, their fins and intestine divisions had brought in the Roman power upon them, who set Magistrates and Taskmasters over them, depressed their great Sanhedrim, put in and out Senatours at pleasure, made the Temple pay tribute, and placed a Garrison at hand to command it, abrogated a great part of their Laws, and stript them so naked both of Civil and Ecclesiastical Order and Authority. that they had not power left fo much as to put a man to death. All evident demonstrations that Shiloh was come, and the Sceptre departed, that the Sacrifice and Oblation was to cease, the Messiah being cut off, who came to sinish transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness.

SECT.

#### SECT. III.

### Of the EVANGELICAL Dispensation.

The gradual Revelations concerning the Messiah. John the Baptist Christ's Forerumer. His extraordinary Birth. His austere Education, and way of Life. His Preaching, what. His initiating Profelytes by Baptism. Baptism in use in the Sewish Church. Its Original, whence. His resolution and impartiality. His Martyrdom. The character given him by Josephus, and the Jews. The Evangelical Dispensation wherein it exceeds that of Moles. Its perspicuity and persection. Its agreeableness to humane nature. The Evangelical Promises better than those of the Law, and in what respects. The aids of the Spirit plentifully afforded under the Gospel. The admirable consistency in the Spirit plentifully afforded under the Gospel. The admirable consistency in the Spirit plentifully afforded under the Gospel. The admirable consistency in the Gospel. The Diration of the Gospel and Italiand. The comprehensiveness of the Gospel. The Duration of the Evangelical Covenant. The Mosaical Statutes in what sense said to be for ever. The Typical and transfert nature of that State. The great happiness of Christians under the Occommy of the Gospel.

NOD having from the very infancy of the World promifed the Mef-Thah, as the great Redeemer of Mankind, was accordingly pleased in all Ages to make gradual discoveries and manifestations of him. the revelations concerning him in every Difpensation of the Church still shining with a bigger and more particular light, the nearer this Sun of Righteoughness was to his rising. The first Gospel and glad tidings of him commenced with the fall of Adam, God out of infinite tenderness and commisferation promifing to fend a person who should triumphantly vindicate and rescue mankind from the power and tyranny of their Enemies, and that he should doe this by taking the humane nature upon him, and being born of the feed of the Woman. No farther account is given of him till the times of Abraham, to whom it was revealed, that he should proceed out of his Loins, and arise out of the Jewish Nation, though both Jew and Gentile should be made happy by him. To his Grandchild Facob God made known out of what Tribe of that Nation he should rise, the Tribe of Judah; and what would be the time of his appearing, viz. the departure of the Sceptre from Judah, the abrogation of the Civil and Legislative power of that Tribe and People (accomplished in Herod the Idumæan, set over them by the Roman power.) And this is all we find concerning him under that Oeconomy. Under the Legal Difpensation we find Moses foretelling one main errand of his coming, which was to be the great Prophet of the Church, to whom Deut. 18.15all were to hearken as an extraordinary person sent from God to acquaint 18, 19. the World with the Counsels and the Laws of Heaven. The next news we hear from him is from David, who was told that he should spring out of his house and family, and who frequently speaks of his sufferings, and the particular manner of his death, by piercing his hands and his feet, of his Palm 22. 15. powerfull Refurrection, that God would not leave his Soul in Held, nor fuffer Palm 16. 10. his holy one to fee corruption, of his triumphant Ascension into Heaven, and Palm 110. 1. glorious session at God's right hand. From the Prophet Isaiah we have an ac-Isai 7. 14. count of the extraordinary and miraculous manner of his Birth, that he

fhould

furniture of gifts and graces for the execution of his office, of the entertain-

those sufferings which he was to undergo. The place of his Birth was fore-

told by Micah, which was to be Bethlehem-Ephratah, the least of the Cities

of Judah, but honoured above all the rest with the nativity of a Prince, who

was to be Ruler in Ifrael, whose goings forth had been from everlasting. Last-

firming, That the Messiah should appear in the World, and be cut off as a

Victim and expiation for the fins of the people at the expiration of LXX. pro-

made of a Woman, made under the Law, to redeem them that were under the

Law: This being the truth of which God spake by the mouth of all his holy Prophets, which have been fince the World began. But because it was not fit

that so great a Person should come into the World, without an eminent Har-

53.1,2,3, ment he was to meet with in the World, and of the nature and design of

Mic. 5. 2.

Dan. 9. 24. 26. ly, the Prophet Daniel fixes the particular period of his coming, expresly af-

phetical Weeks, or CCCCXC. Years, which accordingly punctually came 2. FOR the date of the prophetick Scriptures concerning the time of the Messiah's coming being now run out, In the fulness of time God sent his Son

unborn.

Comment. in Joan. 1. 15.

binger to introduce and usher in his Arrival, God had promifed that he would fend his Meffenger, who should prepare his way before him, even Elijah the Prophet, whom he would fend before the coming of that great day of the Lord, who should turn the hearts of the Fathers to the Children, &c. This was particularly accomplished in John the Baptist, who came in the power and fpirit of Elias. He was the Morning-star to the Son of Righteousness, Mis-2015 και έκ άγνως @ δ πείδεομος, as St. Cyril fays of him, the great and eminent Fore-runner, a Person remarkable upon several accounts. First, for the extraordinary circumstances of his Nativity, his Birth foretold by an Angel. fent on purpose to deliver this joyfull Message, a sign God intended him for great undertakings, this being never done but where God defigned the Perfon for fome uncommon fervices; his Parents aged, and though both righteous before God, yet hitherto Childless; Heaven does not dispense all its bounty to the same Person, Children, though great and desirable blessings, are yet often denied to those, for whom God has otherwise very dear regards. Elizabeth was barren, and they were both well stricken in years. But is any thing too hard for the Lord? faid God to Abraham in the same case; God has the Key of the Womb in his own keeping, it is one of the Divine Prerogatives, that he makes the barren Woman to keep house, and to be a joyfull Mother of Children. A Son is promifed, and mighty things faid of him: a promife which old Zachary had scarce faith enough to digett, and therefore had the affurance of it fealed to him by a miraculous dumbness imposed upon him till it was made good, the fame Miracle at once confirming his faith, and punishing his infidelity. Accordingly his Mother conceived with Child. and as if he would doe part of his errand before he was born, he leaped in her Womb at her falutation of the Virgin Mary, then newly conceived with

3. THESE Presages were not vain and fallible, but produced a Person no less memorable for the admirable strictness and austerity of his life. For having escaped Herod's butcherly and merciless Executioners (the Divine Providence being a shelter and a cover to him) and been educated among the rudenesses and solitudes of the Wilderness, his manners and way of life were very agreeable to his Education. His Garments borrowed from no other Wardrobe than the backs of his Neighbour-creatures, the skins of Beafts.

Child of our Bleffed Saviour; a piece of homage paid by one, to one, vet

Camels hair, and a Leathern girdle, and herein he literally made good the character of Elias, who is described as an hairy man, girt with a Leathern 2 Kings 1. 8. girdle about his Loins. His Diet suitable to his Garb, his Meat was Locusts and wild Honey: Locusts, accounted by all Nations among the meanest and vilest forts of food; wild Honey, such as the natural artifice and labour of the Bees had stored up in caverns and hollow Trees, without any elaborate curiofity to prepare and drefs it up. Indeed his abstinence was fo great, and his food fo unlike other Mens, that the Evangelist says of him, that he came neither eating nor drinking, as if he had eaten nothing, or at least what was worth nothing. But Meat commends us not to God; it is the devout mind, and the honest life that makes us valuable in the eye of Heaven. The place of his abode was not in Kings houses, in stately and delicate Palaces, but where he was born and bred, the Wilderneß of Judaa, he was in the Defarts untill Luke 1. 80. the time of his shewing unto Israel. Divine Grace is not confined to particular places, it is not the holy City, or the Temple at Mount Sion makes us nearer unto Heaven; God can, when he please, consecrate a Desart into a Church, make us gather Grapes among Thorns, and Religion become fruitfull in a barren Wilderness.

4. PREPARED by fo fingular an Education, and furnished with an immediate Commission from God, he entred upon the actual administration of his Office: In those days came John the Baptist, preaching in the Wilderness of Judæa, and saying, Repent ye, for the Kingdom of Heaven is at hand. He was Xe 158 & πρώτης φανερώστως κῆρυξ, as Justin Martyr calls him, the He-Dial.cum Tryph. rald to proclaim the first approach of the Holy Jesus, his whole Ministry P. 268. tending to prepare the way to his entertainment, accomplishing herein what was of old foretold concerning him, For this is he that was spoken of by the Prophet Esaias, saying, The Voice of one crying in the Wilderness, Prepare ye the way of the Lord, make his paths streight. He told the Jews, that the Mesfiab whom they had so long expected was now at hand, and his Kingdom ready to appear, that the Son of God was come down from Heaven, a Person as far beyond him in dignity, as in time and existence, to whom he was not worthy to minister in the meanest Offices; that he came to introduce a new and better state of things, to enlighten the World with the clearest Revelations of the Divine Will, and to acquaint them with counsels brought from the bosome of the Father, to put a period to all the types and umbrages of the Mofaick Dispensation, and bring in the truth and substance of all those shadows, and to open a Fountain of grace and fullness to Mankind; to remove that state of guilt into which humane nature was so deeply sunk, and as the Lamb of God by the expiatory Sacrifice of himself to take away the fin of the World, not like the continual Burnt-offering, the Lamb offered Morning and Evening onely for the fins of the House of Israel, but for Few and Gentile, Barbarian and Scythian, bond and free: he told them, that God had a long time born with the fins of Men, and would now bring things to a quicker iffue, and that therefore they should doe well to break off their fins by repentance, and by a ferious amendment and reformation of life dispose themselves for the glad tidings of the Gospel; that they should no longer bear up themselves upon their external privileges, the Fatherhood of Abraham, and their being God's felect and peculiar People, that God would raife up to himself another Generation, a Posterity of Abraham from among the Gentiles, who should walk in his steps, in the way of his unshaken Faith, and fincere obedience; and that if all this did not move them to bring forth fruits meet for repentance, the Axe was laid to the root of the Tree, to extirpate their Church, and to hew them down as fewel for the unquenchable Fire.

Maim, Iffier.

p. 248.

fol. 87. col. 2.

Hebr. 6. 2.

His free and resolute preaching together with the great severity of his life procured him a vast Auditory, and numerous Proselytes, for there went out to him Jerusalem, and all Judæa, and the Region round about Jordan, Persons of all Ranks and Orders, of all Sects and Opinions, Pharifees and Sadducees, Souldiers and Publicans, whose vices he impartially censured and condemned. and pressed upon them the duties of their particular places and relations. Those whom he gained over to be Proselytes to his Doctrine, he entred into this new Institution of life by Baptism (and hence he derived his Title of the Baptist) a solemn and usual way of initiating Proselytes, no less than Circumcifion, and of great antiquity in the Fewish Church. In all times (fays Maimonides ) if any Gentile would enter into Covenant, remain under the wings Biab. cap. 13.

Biab. cap. 13.

of the Schechina, or Divine Majesty, and take upon him the yoke of the Law. he his bound to have מילדה וטבילה והרצאת קרבן, Circumcifion, Baptism, and VII. de Proselys. a Peace-offering: and if a Woman, Baptism, and an Oblation, because it is Numb. 15. 16. faid, As ye are, so shall the Stranger be; as ye your selves entred into Covenant by Circumcision, Baptism, and a Peace-offering, so ought the Proselyte also in all Ages to enter in. Though this last he confesses is to be omitted during their present state of desolation, and to be made when their Temple shall be rebuilt. This Rite they generally make contemporary with the giving of the Law. So Maimonides, By three things (fays he) the Ifraelites entred into Covenant (he means the National Covenant at Mount Sinai ) by Circumci-Ibid. Sett. 24 fron, Baptism, and an Oblation; Baptism being used some little time before the Law; which he proves from that place, Sanctifie the people to day and to mor-Exod. 19. 10. Vid. R. Bechai. row, and let them wash their Clothes. This the Rabbins unanimously expound concerning Baptism, and expresly affirm, that where-ever we reade of the Washing of Clothes, there an obligation to Baptism is intended. Thus they entred into the first Covenant, upon the frequent violations whereof God having promifed to make a new and folemn Covenant with them in the times of the Messiah, they expected a second Baptism, as that which should be the Rite of their initiation into it. And this probably is the reason, why the Apostle writing to the Hebrews, speaks of the Doctrine of Baptisms (in the plural number) as one of the primary and elementary Principles of the Faith, wherein the Catechumens were to be instructed; meaning that besides the Baptism whereby they had been initiated into the Mosaick Covenant, there was another by which they were to enter into this new Oeconomy, that was come upon the World. Hence the Sanhedrim (to whom the cognizance of fuch cases did peculiarly appertain) when told of John's Baptism, never expressed any wonder at it, as a new upstart Ceremony, it being a thing daily practifed in their Church, nor found fault with the thing it felf, which they supposed would be a federal Rite under the dispensation of the Messiah, but onely quarrelled with him for taking upon him to administer it, when yet he denied himself to be one of the prime Ministers of this new state. They Said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? Either of which had he owned himself, they had not questioned his right to enter Proselytes by this way of Baptism. It is called the Baptism of Repentance, this being the main qualification that he required of those, who took it upon them, as the fittest means to dispose them to receive the Doctrine and Discipline of the Messiah; and to entitle them to that pardon of fin which the Gospel brought along with it; whence he is said to baptize in the Wilderness, and to preach the Baptism of Repentance, for the remission of sins. And the success was answerable, infinite Multitudes flocking to it, and were baptized of him in Jordan, confessing their sins. Nor is it the least part of his happiness, that he had the honour to baptize his Saviour, which though modestly declined, our Lord put upon him, and was accompanied with the most fignal and miraculous attestations which Heaven could bestow upon it.

5. AFTER his Preparatory Preaching in the Wilderness he was called to Court by Herod, at least he was his frequent Auditour, was much delighted with his plain and impartial Sermons, and had a mighty reverence for him, the gravity of his Person, the strictness of his Manners, the freedom of his Preaching commanding an awe and veneration from his Conscience, and making him willing in many things to reform; But the bluntness of the holy Man came nearer, and touched the King in the tenderest part, smartly reproving his adultery and incestuous embraces, for that Prince kept Herodias his Brother Philip's Wife. And now all corrupt interests were awakened to conspire his ruine. Extravagant Lusts love not to be controll'd and check'd, Herodias refents the affront, cannot brook disturbance in the pleafures of her Bed, or the open challenging of her honour, and therefore by all the arts of Feminine fubrilty meditates revenge. The iffue was, the Baptist is cast into Prison, as the præludium to a sadder fate. For among other pleafures and fcenes of mirth performed upon the King's Birth-day, Herod being infinitely pleafed with the dancing of a young Lady, Daughter of this Herodias, promifed to give her Her request, and solemnly ratified his promise with an Oath. She, prompted by her Mother, asks the Head of John the Baptist, which the King, partly out of a pretended reverence to his Oath. partly out of a defire not to be interrupted in his unlawfull pleasures, presently granted, and it was as quickly accomplished. Thus died the Holy man, a man strict in his conversation beyond the ordinary measures of an Anchoret, bold and resolute, faithfull and impartial in his Office, indued with the power and (pirit of Elias, a burning and a shining light, under whose light the Jews rejoyced to fit, exceedingly taken with his temper and principles. He was the happy Messenger of the Evangelical tidings, and in that respect more than a Prophet, a greater not arifing among them that were born of Women. In short, he was a man loved of his Friends, revered and honoured by his Enemies; Fosephus gives this character of him, that he was a good man, and pressed the Antiquit. Jud. Fews to the study of vertue, to the practice of piety towards God, and justice and lib. 18. cap. j. righteousness towards men, and to joyn themselves to his Baptism, which he told P. 626. them would then become effectual, and acceptable to God, when they did not onely cleanse the body, but purific the mind by goodness and vertue. And though he gives somewhat a different account of Herod's condemning him to die, from what is affigned in the Sacred History, yet he confesses, that the Fews univerfally looked upon the putting him to death as the cause of the miscarriage of Herod's Army, and an evident effect of the Divine vengeance and displeasure. zemach David The Jews in their Writings make honourable mention of his being put to Part. I. ad Ann. death by Herod, because reproving him for the company of his Brother Phi- & Chron. Templi lip's Wife, ftyling him Rabbi Johanan the High-prieft, and reckoning him one leaded. 54. 54. הרבמי ישראל, of the wife men of Ifrael. Where he is called High-prieft, al. 4. probably with respect to his being the Son of Zachariah, Head or Chief of one of the XXIV. Families or courses of the Priests, who are many times called Chief or High priefts in Scripture.

6. THE Evangelical state being thus proclaimed and ushered in by the Preaching and Ministery of the Baptist, our Lord himself appeared next more fully to publish and confirm it, concerning whose Birth, Life, Death and Refurrection, the Doctrine he delivered, the Persons he deputed to Preach and convey it to the World, and its success by the Ministery of the Apostles, large and particular accounts are given in the following work. That which may be

Mark 1. 4.

John 1. 25.

Heb. 8. 6.

John 1. 17.

takes notice of, the excellency of this above the preceding dispensations, especially that brought in by Moses, so much magnified in the Old Testament; and so passionately admired and adhered to by the fews at this day. Fesus is the Mediatour, uperfloros Sta Jinns, as the Apostle calls it, of a better Covenant. And better it is in feveral regards; befides the infinite difference between the Perfons, who were employed to introduce and fettle them, Moses and our Lord. The preheminence eminently appears in many inflances, whereof we shall remark the most considerable. And first, the Mosaick dispensation was almost wholly made up of types and shadows, the Evangelical has brought in the truth and substance, The Law was given by Moses, but grace and truth came by Jesus Christ. Their Ordinances were but shadows of good things to come, senfible representations of what was to follow after, the Body is Christ, the perfection and accomplishment of their whole ritual Ministration. Their Ceremonies were Figures of those things that are true, the Land of Canaan typified Heaven, Moses and Joshua were types of the Blessed Jesus, and the Israe-lites after the sless of the true Israel which is after the Spirit, and all their Expiatory Sacrifices did but represent that great Sacrifice whereby Christ offered up himself, and by his own bloud purged away the sins of mankind. indeed the most minute and inconsiderable circumstances of the Legal Oeconomy were intended as little lights, that might gradually usher in the slate of the Gospel. A curious Artist that designs a famous and excellent piece is not wont to complete and finish it all at once, but first with his Pencil draws fome rude lines and rough draughts before he puts his last hand to it. By fuch a method the wife God feems to have delivered the first draughts and Images of those things by Moses to the Church, the substance and perfection whereof he defigned should be brought in by Christ. And how admirably did God herein condescend to the temper and humour of that people; for being of a more rough and childish disposition, apt to be taken with gaudy and senfible objects, by the external and pompous institutions of the Ceremonial Dispensation he prepared them for better things, as children are brought on by things accommodate to their weak capacities. The Church was then an heir under age, and was to be trained up in fuch a way, as agreed best with its Infant-temper, till it came to be of a more ripe manly age, able to digest Evangelical mysteries, and then the cover and the veil was taken off, and things made to appear in their own form and shape.

7. HENCE in the next place appears our happiness above them, that we are redeemed from those many severe and burthensome impositions wherewith they were clogg'd, and are now obliged onely to a more easie and reasonable service. That the Law was a very grievous and servile Dispensation, is evident to any that considers, how much it consisted of carnal ordinances, coftly duties, chargeable facrifices, and innumerable little Rites and Ceremonies. Under that state they were bound to undergo (yea even new-born Infants ) the bloudy and painfull Ceremony of Circumcifion. to abstain from many forts of food, usefull and pleasant to man's life, to keep multitudes of folemn and flated times, new Moons, and Ceremonial Sabbaths, to take long and tedious journeys to Jerufalem to offer their facrifices at the Temple, to observe daily washings and purifications, to use infinite care and caution in every place; for if by chance they did but touch an unclean thing, besides their present confinement, it put them to the expences of a facrifice, with hundreds more troublesome and costly observances required of them. A cruel bondage, heavy burthens, and grievous to be born; under the weight whereof good men did then groan, and earneftly breathe after

the time of reformation; the very Apostles complained that it was a yoke upon their necks, which neither their Fathers nor they were able to bear. But this Ads 15. 16. yoke is taken off from our shoulders, and the way open into the liberties of the children of God. The Law bore a heavy hand over them, as children in their minority, we are got from under the rod and lash of its tutorage and Pedagogie, and are no more subject to the severity of its commands, to the exact punctilio's and numerousness of its impositions. Our Lord has removed that low and troublesome Religion, and has brought in a more manly and rational way of worship, more suitable to the perfections of God, and more accommodate to the reason and understandings of men. A Religion incomparably the wifest and the best that ever took place in the World. God did not fettle the Religion of the Jews, and their way of worship, because good and excellent in it self, but for its suitableness to the temper of that people. Happy we, whom the Gospel has freed from those intolerable observances to which they were obliged, and has taught us to ferve God in a better way. more easie and acceptable, more humane and natural, and in which we are helped forwards by greater aids of Divine affiftence, than were afforded under that Dispensation. All which conspire to render our way smooth and

plain, Take my yoke upon you, for my yoke is easie, and my burthen is light, 8. THIRDLY, the Dispensation of the Gospel is founded upon more

noble and excellent promises: A better Covenant established upon better promi- Heb. 8.6. (es. And better promises they are both for the nature and clearness of their revelation. They are of a more fublime and excellent nature, as being promiles of spiritual and eternal things, such as immediately concern the perfection and happiness of mankind, grace, peace, pardon and eternal life. The Law strictly considered as a particular Covenant with the Fews at Mount Sinai had no other promifes but of temporal bleffings, plenty and prosperity, and the happiness of this life. This was all that appeared above-ground, and that was expresly held forth in that transaction, whatever might otherwife by due inferences, and proportions of reason be deduced from it. Now this was a great defect in that Difpensation, it being by this means, confidering the nature and disposition of that people, and the use they would make of it, apt to intangle and debase the minds of men, and to arrest their thoughts and defires in the pursuit of more sublime and better things. I do not say but that under the Old Testament there were promises of spiritual things, and of eternal happiness, as appears from David's Pfalms, and some passages in the Books of the Prophets: But then these though they were under the Law, yet they were not of the Law, that is, did not properly belong to it as a legal Covenant; God in every age of the Jewish Church raising up some extraordinary persons, who preached notions to the people above the common standard of that Difpeniation, and who spoke things more plainly, by how much nearer they approached the times of the Melliah. But under the Christian Occonomy the promises are evidently more pure and spiritual; not a temporal Canaan, external prosperity, or pardon of ceremonial uncleanness, but remission of fins, reconciliation with God, and everlasting life are proposed and offered to us. Not but that in some measure temporal bleffings are promised to us as well as them, onely with this difference, to them earthly blesfings were pledges of spiritual, to us spiritual blessings are ensurances of temporal, fo far as the Divine wisedom sees fit for us. Nor are they better in themselves, than they are clearly discovered and revealed to us. Whatever spiritual blessings were proposed under the former state were obscure and dark, and very few of the people understood them: But to us the veil is taken off, and we behold the glory of the Lord with open face, especially the things

that relate to another World; for this is the promise that he hath promised us. even Eternal life. Hence our Lord is faid to have brought life and immortality to light through the Gospel. Which he may be justly faid to have done, inafmuch as he has given the greatest certainty, and the clearest account of that flate. He hath given us the greatest affurance and certainty of the thing, that there is such a state. The happiness of the other World was a notion not fo firmly agreed upon either amongst the Jews or Gentiles. Among the Jews it was peremptorily denied by the Sadducees, a confiderable Sect in that Church, which we can hardly suppose they would have done, had it been clearly propounded in the Law of Moses. And among the Heathers the most fober and confidering persons did at some times at least doubt of it, witness that confession of Socrates himself, the wifest and best man that ever was in the Heathen World, who when he came to plead his cause before his Judges, and had bravely discoursed of the happy state of good men in the other Life. Apolas. Socrat. plainly confeded, that he could be content πολλάνις τοθνάναι, to die a thouap Platon. Sell. fand times over, were he but affured that those things were true; and, being 22. p m. 45. Ind times over, were he but animed that those things were in the farewell, And now, Gentlemen, I am going off the stage, it's your lot to live, and mine to die, but whether of us two shall fare better, is αθελον παν ll πλω h τω Θεώ, unknown to any but to God alone. But our bleffed Saviour has put the case past all peradventure, having plainly published this doctrine to the World, and sealed the truth of it, and that by raifing others from the dead, and especially by his own Resurrection and Ascension, which were the highest pledge and assurance of a future Immortality. But besides the security, he hath given the clearest account of the nature of it. 'Tis very probable that the Tews generally had of old . as tis certain they have at this day, the most gross and carnal apprehensions concerning the state of another Life. But to us the Gospel has perspicuously revealed the invisible things of the other World: told us what that Heaven is, which is promifed to good men, a flate of spiritual joys, of chaste and rational delights, a conformity of ours to the Divine Nature, a being made like to God, and an endless and uninterrupted Communion with him.

9. BUT because in our lapsed and degenerate state we are very unable without some foreign affistence to attain the promised rewards, hence arises in the next place another great privilege of the Evangelical Oeconomy, that it is bleffed with larger and more abundant communications of the Divine Spirit, than was afforded under the Jewish state. Under the one it was given by drops, under the other it was poured forth. The Law laid heavy and hard commands, but gave little strength to doe them, it did not assist humane nature with those powerfull aids that are necessary for us in our present state. it could doe nothing in that it was weak through the flesh, and by reason of the weakness and unprofitableness thereof, it could make nothing perfect: 'Twas this made it an heavy yoke, when the commands of it were uncouth and troublefome, and the affiftences fo small and inconsiderable. Whereas now the Gofpel does not onely prescribe such Laws as are happily accommodate to the true temper of humane nature, and adapted to the reason of mankind, such as every wife and prudent man must have pitched upon, but it affords the influences of the Spirit of God, by whose assistence our vitiated faculties are repaired, and we enabled under so much weakness, and in the midst of so many temptations to hold on in the paths of piety and vertue. Hence it is that the plentifull effusions of the Spirit were reserved as the great bleffing of the Evangelical state, that God would then pour water upon him that is thirsty, and flouds upon the dry ground, that he would pour out his Spirit upon their feed, and his blessing upon their off-spring, whereby they should spring up as among the

graß, as willows by the water-courses: That he would give them a new heart, Ezek. 36.26,27. and put his Spirit within them, and cause them to walk in his statutes, and keep bis judgments to doe them: And this is the meaning of those branches of the Covenant so oft repeated, I will put my Law into their minds, and write it in their hearts, that is, by the help of my Grace and Spirit I'll enable them to live according to my Laws, as readily and willingly, as if they were written in their hearts. For this reason the Law is compared to a dead letter, the Gospel to the Spirit that giveth life, thence styled the ministration of the Spirit, 2 Cor. 3, 6, 7. and as fuch faid to exceed in glory, and that to fuch a degree, that what glory the Legal Dispensation had in this case is eclipsed into nothing. For even that verse 10, 11. which was made glorious had no glory in this respect, by reason of the glory that excelleth, for if that which was done away was glorious, much more that which remaineth is glorious. Hence the Spirit is faid to be Christ's peculiar mission, I Joh. 14.16, 17. will pray the Father, and he will find you another comforter, even the Spirit of Ephel 4.8. truth, which was done immediately after his Ascension, when he ascended up on high, and gave gifts to men, even the Holy Ghost which he shed on them abundantly through Jesus Christ our Saviour: For the Holy Ghost was not vet given, because that Jesus was not yet glorified. Not but that he was given be- John 7. 39. fore, even under the old Oeconomy, but not in those large and diffusive measures, wherein it was afterwards communicated to the World.

10. FIFTHLY, The Dispensation of the Gospel had a better establishment and confirmation than that of the Law; for though the Law was introduced with great scenes of pomp and Majesty, yet was the Gospel ushered in by more kindly and rational methods, ratified by more and greater miracles, whereby our Lord unquestionably evinced his Divine Commission. and shewed that he came from God, doing more miracles in three years than were done through all the periods of the Jewish Church, and many of them fuch as were peculiar to him alone. He often raifed the dead, which Moses never did, commanded the winds and waves of the Sea, expelled Devils out of Lunaticks and possessed persons, who sled assoon as ever he commanded them to be gone, cured many inveterate and chronical diffempers with the speaking of a word, and some without a word spoken, virtue silently going out from him. He fearched mens hearts, and revealed the most secret transactions of their minds; had this miraculous power always refiding in him, and could exert it when, and upon what occasions he pleafed, and impart it to others, communicating it to his Apostles and followers, and to the Primitive Christians for the three first Ages of the Church; he never exerted it in methods of dread and terrour, but in doing fuch miracles as were highly usefull and beneficial to the World. And as if all this had not been enough, he laid down his own life after all to give testimony to it. Covenants were ever wont to be ratified with bloud, and the death of facrifices. But when our Lord came to introduce the Covenant of the Gospel, he did not consecrate it with the bloud of Bulls and Goats, but with his own most pretious bloud, as of a Lamb without spot and blemish. And could he give a greater testimony to the truth of his doctrine, and those great things he had promifed to the World, than to feal it with his bloud? Had not these things been so, 'twere infinitely unreasonable to suppose, that a person of fo much wifedom and goodness as our Saviour was, should have made the World believe so, and much less would he have chosen to die for it, and that the most acute and ignominious death. But he died and rose again for us, and appeared after his Refurrection: His enemies had taken him away by a most bitter and cruel death, had guarded and secured his Sepulchre with all the care, power and diligence which they could invent. And yet he

Rom. 8. 3. Hcb. 7. 18.

rose again the third day in triumph, visibly conversed with his Disciples for forty days together, and then went to Heaven. By which he gave the most folemn and undeniable affurance to the World, that he was the Son of God ( for he was declared to be the Son of God with power by the Resurrection from the Rom. 1. 4. dead) and the Saviour of mankind, and that those doctrines which he had taught were most true, and did really contain the terms of that solemn transaction, which God by him had offered to men in order to their eternal happiness in another World.

II. THE last instance I shall note of the excellency of this above the Mofaical Dispensation, is the universal extent and latitude of it, and that both in respect of place and time. First, it's more universally extensive as to place, not confined as the former was to a small part of mankind, but common un-Pal. 76. 1, 2. to all. Heretofore in Judah onely was God known, and his name was great in Ifrael, he shewed his Word unto Jacob, his Statutes and his Judgments unto Is-

Pfal. 147. 19,20 rael; but he did not deal so with any other Nation, neither had the Heathen knowledge of his Laws. In those times Salvation was onely of the Jews, a few Acres of Land like Gideon's Fleece were watered with the dew of Heaven, while all the rest of the World for many Ages lay dry and barren round a-

bout it, God suffering all Nations in times past to walk in their own ways, the Ephel 2. 12. Ways of their own Superstition and Idolatry, being aliens from the Commonwealth of Ifrael, strangers from the Covenants of promise, having no hope, and without God in the World, that is, they were without those promises, discoveries and declarations which God made to Abraham and his Seed, and are therefore peculiarly described under this character, the Gentiles which knew I Theff. 4. s. not God. Indeed the Religion of the Fews was in it felf incapable to be ex-

tended over the World, many confiderable parts of it, as Sacrifices, Firstfruits, Oblations, &c. (called by the Jews themselves בצורת תלייות בארץ. flatutes belonging to that land) being to be performed at ferufalem and the Temple, which could not be done by those Nations that lay a considerable distance from the Land of promise. They had, it's true, now and then some few Profelytes of the Gentiles, who came over and imbodied themselves into their way of worship; but then they either resided among the Jews, or by reason of their vicinity to Judæa were capable to make their personal appearance, and to comply with the publick Inflitutions of the Divine Law. Other Profelytes they had, called Profelytes of the Gate, who lived dispersed in all Countries, whom the Fews call חסידי אומור, the pious of the Nations, Men of devout minds and Religious lives, but these were obliged to no more than the observation of the Seven Precepts of the Sons of Noah, that is in effect, to the Precepts of the Natural Law. But now the Gospel has a much wider sphere to move in, as vast and large as the whole World it self; it is communicable to all Countries, and may be exercised in any part or corner

of the Earth. Our Lord gave Commission to his Apostles to go into all Nations, and to Preach the Gespel to every Creature; and so they did, their sound Mark 16. 15. went into all the Earth, and their words unto the ends of the World, by which Rom. 10. 18. means, the Grace of God that brings salvation appeared unto all men, and the Coloff. 1. 13. Gospel was Preached unto every Creature under Heaven. So that now there is Galat. 3. 28. neither Jew nor Greek, neither bond nor free, neither male nor female, but we are all one in Christ Jesus, and in every Nation he that feareth God, and worketh Acts 10.35. righteousness is accepted with him. The Prophet had long since foretold it of

the times of Christ, that the House of God, that is, his Church should be called an House of Prayer for all People; the Doors should be open, and none excluded that would enter in. And the Divine providence was fingularly remarkable in this affair, that after our Lord's Ascension, when the Apostles were

going upon their Commission, and were first solemnly to proclaim it at 7erusalem, there were dwelling there at that time Parthians, Medes, Elamites, &c. persons out of every Nation under Heaven, that they might be as the Firstfruits of those several Countries, which were to be gathered in by the preaching of the Gospel, which was accordingly done with great success, the Christian Religion in a few years spreading its triumphant Banners over the

greatest part of the then known World.

the Divine honour and fervice.

12. AND as the true Religion was in those days pent up within one particular Country, fo the more publick and ordinary worship of God was confined onely to one particular place of it, viz. Ferufalem, hence called the Holy City. Here was the Temple, here the Priests that ministred at the Altar, here all the more publick Solemnities of Divine adoration, Thither the Tribes Pat 122. 4 go up, the Tribes of the Lord unto the Testimony of Israel, to give thanks unto the Name of the Lord. Now this was not the least part of the bondage of that dispensation, to be obliged thrice every Year to take such long and tedious Journeys, many of the Fews living some Hundreds of Miles distance from Ferufalem, and so strictly were they limited to this place, that to build an Altar; and offer Sacrifices in any other place (unfefs in a case or two wherein God did extraordinarily dispense) although it were to the true God, was, though not falle, yet unwarrantable worship; for which reason the Fews at this day abstain from Sacrifices, because banished from Jerusalem and the Temple, the onely legal place of offering. But behold the liberty of the Gospel in this case, we are not tied to present our devotions at Jerusalem, a pious and sincere mind is the best Sacrifice that we can offer up to God, and this may be done in any part of the World no less acceptably, than they of old facrificed in the Temple. The hour cometh, when ye shall neither in this Mountain (Mount Gerizim) Joh 4.21,-23 nor yet at Jerusalem worship the Father, when the true worshippers shall worship the Father in spirit and in truth, as our Lord told the Woman of Samaria; in spirit and in truth ] in spirit, in opposition to that carnal and Idolatrous worship that was in use among the Samaritans, who worshipped God under the representation of a Dove: in truth, in opposition to the typical and 03 manufaction figurative worship of the Jews, which was but a shadow of the true worship of the Gospel.

The great Sacrifice required in the Christian Religion is not all surveying the control of the the fat of Beafts, or the first-fruits of the Ground, but an honest heart, and a a stank Philo de pious life, and a gratefull acknowledgment of our dependence upon God in Spec. Legge 755the publick Solemnities of his praise and worship. For the Law and the Gospel did not differ in this, that the one commanded publick worship the other not, but that under the one publick worship was fixed to one onely place. under the other it is free to any where the providence of God has placed us, it being part of the duty bound upon us by natural and unalterable obligations, that we should publickly meet together for the solemn Celebration of

13. NOR is the Occonomy of the Gospel less extensive in time than place; the Old Testament was onely a temporary dispensation, that of the Gospel is to last to the end of the World; the Law was to continue onely for a little time, the Gospel is an Everlasting Covenant; the one to be quickly antiquated and abolished, the other never to be done away by any other to succeed it. The Jews indeed stickle hard for the perpetual and immutable obligation of the Law of Moses, and frequently urge us with those places; obligation of the Law of projes, and requesting unger last the Covenant, and Gen. 17, 7.

God said to chuse the Temple at ferusalem to place his name there for ever, to 1 Kings 9, 3;

List and God are an enveloping to the Company of the Company o give the Land of Canaan to Abraham and his feed for an everlasting possession, Exod. 12. 15 thus the Law of the Paffover is called an Ordinance for ever, the command Levit 12 14

Tit. 2. 11.

Efai. 56. 7.

#### An APPARATUS,

of the First-fruits a statute for ever, and the like in other places, which seem to intimate a perpetual and unalterable Dispensation. But the answer is short and plain, that this phrase לעולם, for ever, (though when 'tis applied to God it always denotes Eternity ) yet when 'tis attributed to other things, it implies no more than a periodical duration, limited according to the will of the Lawgiver, or the nature of the thing; thus the Hebrew Servant was to ferve his Master for ever, that is, but for seven years, till the next year of Jubilee: He shall walk before mine anointed for ever, fays God concerning Samuel, that is, be a Priest all his days. Thus when the Ritual services of the Mofaick Law are called Statutes for ever, the meaning is, that they should continue a long time obligatory, untill the time of the Meffeah, in whose days the Sacrifice and Oblation was to cease, and those carnal Ceremonies to give way to the more spiritual services of the Gospel. Indeed the very typical nature of that Dispensation evidently argued it to be but for a time, the shadow being to cease, that the substance might take place; and though many of them continued some considerable time after Christ's death, yet they lost their politive and obligatory power, and were used onely as things indifferent in compliance with the inveterate prejudices of new Converts, lately brought over from Judaism, and who could not quickly lay aside that great veneration which they had for the Rites of the Mofaick Institution. Though even in this respect it was not long before all Jewish Ceremonies were thrown off, and Moses quite turn'd out of doors. Whereas the Evangelical flate is to run parallel with the age and duration of the World, 'tis the Everlassian Covenant, the Everlassian Gospel, the last Dispensation that God will make to the World, God who at fundry times, and in divers manners spake in time past by the Prophets, hath in these last days spoken to us by his Son; in which respect the Gospel in opposition to the Law is styled a Kingdom that cannot be moved. The Apostle in the foregoing Verses speaking concerning the Mosaick state, Whose voice (fays he) then shook the Earth, but now he hath promised, saying, Tet once more I shake not the Earth onely, but also the Heaven (a phrase peculiar to the Scripture to note the introducing a new scene and state of things) and this word, Tet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain, that is, that the state of the Gospel may endure for ever. Hence Christ is faid to have an unchangeable Priesthood, to be a Priest for ever, to be confecrated for evermore. From all which it appears, how incomparably happy we Christians are under the Gospel, above what the Tews were in the time of the Law; God having placed us under the best of Dispenfations, freed us from those many nice and troublesome observances to which they were tied, put us under the clearest discoveries and revelations, and given us the most noble, rational and masculine Religion, a Religion the most perfective of our natures, and the most conducive to our happiness; while Luke 10. 23,24. their Covenant at best was faulty, and after all could not make him that did the service perfect in things pertaining to the Conscience. Blessed are the eyes which fee the things that ye fee, for I tell you that many Prophets and Kings have defired to fee those things which ye fee, and have not feen them, and to hear those things which ye hear, and have not heard them.

The End of the APPARATUS.

## Antiquitates Apostolicæ:

OR, THE

Acts and Martyrdoms

## HOLY APOSTLES

OF OUR

To which are added

The LIVES of the two EVANGELISTS SS. MARK and LVKE.

AS ALSO

A brief Enumeration and account of the Apostles and their Successours for the first Three Hundred Years in the Five great Apostolical Churches.

By WILLIAM CAVE, D. D. Chaplain in Ordinary to His MAJESTY.

Eufeb. Hift. Eccl. Lib. 1. cap. 10. pag. 28.

'O συνής εξ κύσιο ήμβύ 'Ιπολό ο Χειτός, ε΄ μζη πλάτου ό κασαργής του καιμόγμαί Θη, και διόδυμε διποδικέ άναιχλή ζ) - εξε εξ μόνος δε λοιπών άυτο μαθητέρ κατά τη χόρας εξεύρετου 'ΑΠΟΣΤΟ' ΛΟΤΣ ώνόμασην.

Chrysoft. Præfat. in Epist. ad Philem. pag. 1733.

L O N D O N

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1 Sam. 2. 36.

Heb. 12. 20. Heb. 1. 1, 2.



#### TO THE

## READER.

T will not, I suppose, seem improbable to the Reader, when I tell him, with how much reluctancy and unwillingness I set upon this undertaking. Befides the disadvantage of baving this piece annexed to the Elaborate Book of that excellent Prelate, so great a Mafter both of Learning and Language, I was intimately conscious to my own unfitness for such a Work at any time. much more when clogg'd with many habitual Infirmities and Distempers. I considered the difficulty of the thing it self, perhaps not capable of being well managed by a much better Pen than mine; few of the Ancient Monuments of the Church being extant, and little of this nature in those few that are. Indeed I could not but think it reasonable, that all possible boncur should be done to those, that first Preached the Gospel of peace, and brought glad tidings of good things, that it was fit men should be taught how much they were obliged to those excellent Persons, who were willing at so dear a rate to plant Christianity in the World, who they were, and what was that Piety and that Patience, that Charity and that Zeal, which made them to be reverenc'd while they liv'd, and their Memo-

ries ever fince to be bonourably celebrated through the World, infinitely beyond the glories of Alexander, and the triumphs of a Pompey or a Cæsar. But then bow this should be done out of those few impersect Memoires, that bave escaped the general shipureck of Church antiquities, and much more by so rude and unskilfull a band as mine. appear'd, I confess, a very difficult task, and next door to impossible. These, with some other considerations, made me a long time obstinately resolve against it, till, being overcome by importunity, I yielded to doe it, as I was able.

and as the nature of the thing would bear.

THAT which I primarily designed to my self, was to draw down the History of the New Testament especially from our Lord's death, to enquire into the first Originals and Plantations of the Christian Church by the Ministery of the Apostles, the success of their Dodrine, the power and conviction of their Miracles, their infinite Labours and baraships, and the dreadfull Sufferings which they underwent; to consider in what instances of Piety and Vertue they ministred to our imitation, and served the purposes of Religion and an Holy life. Indeed the accounts that are left us of these things are very short and inconsiderable, sufficient possibly to excite the appetite, not to allay the hunger of an importunate Enquirer into these matters. A consideration that might give us just occasion to lament the irreparable loss of these primitive Records, which the injury of time bath deprived us of, the substance being gone, and little left us but the shell and carcass. Had we the Writings of Papias Bishop of Hierapolis, and Scholar, says Irenaus, to Apud Euseb. S. John, (wherein as bimself tells us, he set down what c. 39. p. 111. he had learnt from those who had familiarly conversed with the Apostles, the sayings and discourses of Andrew and Peter, of Philip and Thomas, &c. ) Had we the Ancient Commentaries of Hegelippus, Clemens AlexandriTo the READER.

nus bis Institutions, Africanus bis Chronography, and some others, the Reader might expect more intire and particular relations. But alas! these are long since perish'd, and little besides the names of them transmitted to us. Nor should me have had most of that little which is left us, had not the commendable care and industry of Eusebius preferv'd it to us. And if he complain'd in his time (when tiff Eccl. lib.t. those Writings were extant) that towards the composing of bis History be bad onely some few particular accounts bere and there left by the Ancients of their times; what cause have me to complain, when even those little portions have been ravish'd from us? So that he that would build a work of this nature, must look upon himself as condemn'd to a kind of Egyptian Task, to make Brick without Straw, at least to pick it up where he can find it, though after all it amounts to a very slender parcel. Which as it greatly binders the beauty and completeness of the structure, so does it exceedingly multiply the labour and difficulty. For by this means I have been forc'd to gather up those little fragments of Antiquity, that lie dispers'd in the Writings of the Ancients, thrown some into this corner, and others into that : which I have at length put together, like the pieces of a broken Statue, that it might have at least some kind of resemblance of the person, whom it designs to represent.

HAD I thought good to have traded in idle and frivolous Authours, Abdias Babylonius, the Passions of Peter and Paul, Joachim Perionius, Peter de Natalibus, and such like, I might have presented the Reader with a larger, not a better account. But besides the averseness of my nature to falshoods and trifles, especially in matters wherein the honour of the Christian Religion is concern'd, I knew the World to be wifer at this time of day, than to be imposed upon by Pious frauds, and cheated with Ecclesiastical Romances and Legendary Reports. For this rea-

#### To the READER.

fon I have more fully and particularly infifted upon the Lives of the two first Apostles, so great a part of them being secured by an unquestionable Authority, and have presented the larger portions of the Sacred History, many times to very minute circumstances of action. And I presume the wise and judicious Reader will not blame me, for chusing rather to enlarge upon a story, which I knew to be infallibly true, than to treat him with those, which there was

cause enough to conclude to be certainly false.

THE Reader will easily discern that the Authours I make use of are not all of the same rank and size. Some of them are Divinely inspir'd, whose Authority is Sacred, and their reports rendred not onely credible, but unquestionable, by that infallible and unerring Spirit that presided over them. Others such, of whose faith and testimony, especially in matters of fact, there is no just cause to doubt, I mean the genuine Writings of the Ancient Fathers, or those, which though unduly affigued to this or that particular Father, are yet generally allowed to be Arcient, and their credit not to be despis'd, because their proper Parent is not certainly known. Next these come the Writers of the middle and later Ages of the Church, who though below the former in point of credit, have yet some particular advantages that recommend them to us. Such I account Symeon Metaphrastes, Nicephorus Calliffus, the Menæa and Menologies of the Greek Church, &c. wherein though we meet with many vain and improbable stories, yet may me also rationally expett some real and substantial accounts of things, especially seeing they had the advantage of many Ancient and Ecclesiaftick Writers, extant in their times, which to us are utterly lost. Though even these too I have never called in, but in the want of more Ancient and Authentick Writers. As for others, if any passages occur either in themselves of doubtfull and suspected credit, or borrowed from spurious

#### To the READER.

and uncertain Authours, they are always introduced or dismissed with some kind of censure or remark, that the most easie and credulous Reader may know what to trust to, and not fear being secretly surprized into a belief of doubtfull and fabulous reports. And now after all, I am sufficiently sensible, bow lank and thin this Account is, nor can the Reader be less satisfied with it, than I am my self; and I have onely this piece of justice and charity to beg of him, that he would suspend his censure, till he has taken a little pains to enquire into the state of the Times and Things I Write of: And then however he may challenge my prudence in undertaking it, he will not, I hope, see reason to charge me with want of care and faithfulness in the pursuance of it.

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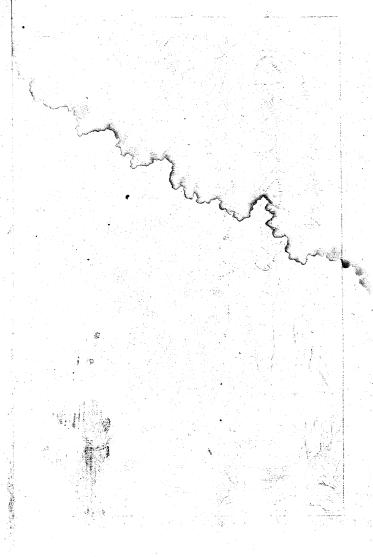
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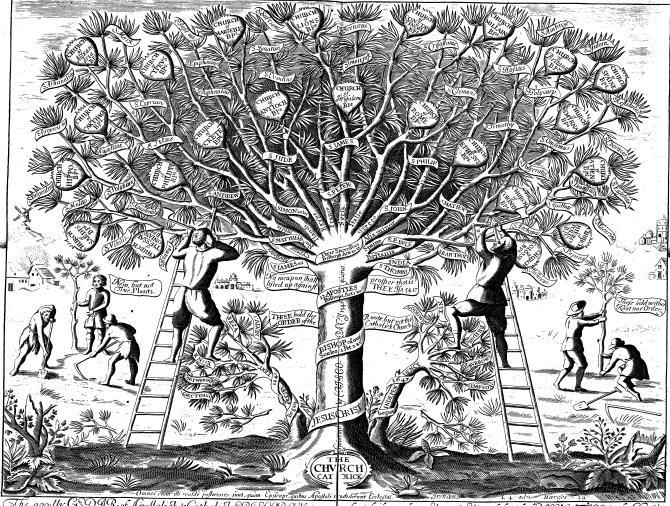
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# THE INTRODUCTION.

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ESUS CHRIST, the great Apolle and High-prieft of our Profession, being appointed by God to be the Supreme Ruler and Governour of his Church, was, like Moses, faithfull in all his hosse: but with this honourable advantage, that Moses was faithfull as a Servant, Christ as a Son over his own house, which he erected, established and governed with all possible

care and diligence. Nor could he give a greater inflance either of his fidelicty towards God, or his love and kindness to the Souls of men, than that after he had purchas'd a Family to himself, and could now no longer upon earth manage its interests in his own person, he would not return back to Heaven, till he had constituted several Orders and Officers in his Church, who might superintend and consuled its affairs; and according to the various circumstances of its state, administer to the needs and exigencies of his Family. Accordingly therefore he gave some Aposses, and some Prophets, and some

for the work of the Ministery, for the edifying of the body of Christ; till we all

come into the unity of the faith, and of the knowledge of the Son of God, unto

a perfect man, unto the measure of the stature of the fulness of Christ. The

first and prime Class of Officers is that of Aposles: God hath set some in the

Church, first Apostles, Secondarily Prophets, &c. First Apostles, as far in of-

Eph. 4. 11, 12, Evangelists, and some Pastours and Teachers, for the perfecting of the Saints.

Luke 6. 12.

fice as honour before the rest, their election more immediate, their commisfion more large and comprehensive, the powers and privileges wherewith they were furnished greater and more honourable: Prophecy, the gift of Miracles and expelling Dæmons, the order of Pastours and Teachers were all fpiritual powers and enligns of great authority, and terms and well an mellow \* Serm de util. Egiv degn & Amosonin, fays \* Chrysostome, but the Apostolick eminency is far uearon. S. Seripi. Tom. 8. Edit. Sa. greater than all these, which therefore he calls a spiritual Consulship, an Apostle having as great preheminence above all other Officers in the Church. as the Conful had above all other Magistrates in Rome. These Apostles were a few felect persons whom our Lord chose out of the rest, to devolve part of the Government upon their shoulders, and to depute for the first planting and fetling Christianity in the World: He chose twelve, whom he named Apostles: of whose Lives and Acts being to give an Historical account in the following Work, it may not possibly be unusefull to premise some general remarks concerning them, not respecting this or that particular person, but of a general relation to the whole, wherein we shall especially take notice of the importance of the word, the nature of the employment, the fitness and qualification of the persons, and the duration and continuance of the Office. II. The word 'Aπόσολ@, or fent, is among ancient Writers applied either

to things, actions, or persons. To things; thus those dimissory Letters that were granted to such who appeal'd from an inferiour to a superiour Judica-\*L. Unic. fi. ture, were in the language of the \*Roman Laws usually called Apostoli: 18.49. Th. 6. 171. thus a Pacquet-boat was ityled, 2705,000 πλαΐον, because sent up and down wid. L105. The thus a Pacquet-boat was ityled, 2705,000 πλαΐον, because sent up and down 16. lib 50. & for advice and dispatch of business: thus, though in somewhat a different Paul. 76. Sententh of the Leffon taken out of the Epifles is in the ancient Greek || Liturgies ten. lib. 3717.39. fense, because usually taken out of the Apostles Writings. Some-will control to the Apostles Writings. Liturgs in Ritu- times it is applied to actions, and so imports no more than mission, or the very act of fending; thus the fetting out a Fleet, or a Naval expedition was \* Suidas in voc. Wont to be called 200500 , \* fo Suidas tells us, that as the persons designed Supposed ex De for the cure and management of the Fleet were called 20050265, fo the ve-month vid Har- for the cure and management of the Fleet were called 20050265, fo the veport. Exist Dee. ry fending forth of the Ships themselves at την είναι αποτονείς, 10 the verefit. Ret. Let \(\frac{1}{2}\) \(

Phil. 2. 25. 2 Cor. 8. 23. John 13. 16.

led 20050000. Lastly, what principally falls under our present consideration, it is applied to persons, and so imports no more than a Messenger, a person fent upon some special errand, for the discharge of some peculiar affair in his name that fent him. Thus Epaphroditus is called the Apostle or Messenger of the Philippians, when fent by them to S. Paul at Rome: thus Titus and his Companions are flyled 20050001, the Messengers of the Churches. So our Lord; he that is fent, 20050AG, an Apostle or Messenger, is not greater than him that fent him. This then being the common notion of the word, our Lord fixes it to a particular use, applying it to those select persons, whom he had made choice of to act by that peculiar authority and commission, which he had deriv'd upon them. Twelve, whom he also named Apostles; that is, Commissioners, those who were to be Embassadors for Christ, to be sent up and down the World in his Name, to plant the Faith, to govern and superintend the Church at prefent, and by their wife and prudent fettlement of affairs, to provide for the future exigencies of the Church.

III. The next thing then to be considered is the nature of their Office, and under this enquiry we shall make these following remarks. First, it is not to be doubted but that our Lord in founding this Office had some respect to the state of things in the Jewish Church, I mean not onely in general, that there should be superiour and subordinate Officers, as there were superiour and inferiour Orders under the Mofaick differnation; but that herein he had an eye to fome usage and custome common among

them. Now among the Jews as all Messens were called with or Apolites, so were they wont to dispatch some with peculiar letters of authority and M.S. ajud Heins exercit. in Luc. 6.

Commission, whereby they acted as Proxies and Deputies of those that fent them, thence their Proverb, שלוחו שר ארם כמותו, every man's Apostle is as himself, that is, whatever he does is look'd upon to be as firm and valid, as if the person himself had done it. Thus when Saul was fent by the Sanhedrim to Damascus to apprehend the Jewish converts, he was furnished with letters from the High-priest, enabling him to act as his Commissary in that matter. Indeed \* Epiphanius tells us of a fort of per- \* Haref. 30. p.60. fons called Apostles, who were Assessours and Counsellours to the Jewish Patriarch, constantly attending upon him to advise him in matters pertaining to the Law, and fent by him (as || he intimates) fometimes to inspect and re- | Ibid. p. 63. form the manners of the Priests and Jewish Clergy, and the irregularities of Country-Synagogues, with commission to gather the Tenths and First-fruits due in all the Provinces under his jurisdiction. Such Apostles we find mention'd both by \* Julian the Emperour in an Epistle to the Jews, and in a Law \* Epist.25.p.153. of the Emperour || Honorius, employed by the Patriarch to gather once a year || L. 14. C. To. de the Aurum Coronarium or Crown-Gold, a Tribute annually paid by them to India this 16: the Roman Emperours. But these Apostles could not under that notion be extant in our Saviour's time; though fure we are there was then fomething extant in our savious stinie; though the new that it was that a more many the fie grouping ago! Eye. Lit. de legation like it, \* Philo the few more than once mentioning the fie grouping ago! Eye. Lit. de legation is considered to a many the few constants and constant ago and constant as a degree of the constant and a degree of the constant and ez ஆ வாக்கிற்ற the facred messengers annually sent to collect the holy trea-1035. E. fure paid by way of First-fruits, and to carry it to the Temple at Jerusalem. However our Lord in conformity to the general custome of those times. of appointing Apostles or Messengers, as their Proxies and Deputies to act in their names, call'd and denominated those Apostles, whom he peculiarly chose to represent his person, to communicate his mind and will to the World. and to act as Embassadours or Commissioners in his room and stead.

IV. Secondly, We observe that the persons thus deputed by our Saviour were not left uncertain, but reduced to a fixed definite number, confin'd to the just number of Twelve : he ordained twelve that they should be with him. Mark a to A number that feems to carry fomething of mystery and peculiar design in it. as appears in that the Apostles were so careful upon the fall of Tudas immediately to supply it. The Fathers are very wide and different in their conjectures about the reason of it. \* S. Augustine thinks our Lord herein had \* Som. 3. in respect to the four quarters of the World, which were to be called by the College Tom. 8. preaching of the Golpel, which being multiplied by three (to denote the wid in Pfalm. 59) Trinity, in whose name they were to be called ) make Twelve. || Tertuls Col. 603. Marcion. Lian will have them typified by the twelve fountains in Elim, the Apolles liberal 3-1449. being fent out to water and refresh the dry thirsty World with the knowledge of the truth; by the twelve pretious stones in Aaron's breast-plate, to illuminate the Church, the garment which Christ our great High-priest has put on; by the twelve stones which Joshua chose out of Jordan to lay up within the Ark of the Testament, respecting the firmness and solidity of the

\* I. Mart. dial. cum Tryphone.

Apostles Faith, their being chosen by the true Jesus or Joshua at their Baptilm in Fordan, and their being admitted in the inner Sanctuary of his Covenant. By others we are told that it was shadowed out by the twelve Spies taken out of every Tribe, and fent to discover the Land of Promise: or by the twelve gates of the City in Ezekiel's vision; or by the twelve Bells appendent to Aaron's garment, \* their found going out into all the World, and their words unto the ends of the Earth. But it were endless, and to very little purpose to reckon up all the conjectures of this nature, there being fcarce any one number of Twelve mentioned in the Scripture, which is not by some of the Ancients adapted and applied to this of the Twelve Apoilles. wherein an ordinary fancy might eafily enough pick out a mystery. That which feems to put in the most rational plea is, that our Lord, being now about to form a new spiritual Common-wealth, a kind of mystical Israel, pitched upon this number, in conformity either to the twelve Patriarchs as founders of the twelve Tribes of Ifrael, or to the twelve gunderas, or chief heads, as standing Rulers of those Tribes among the Fews, as we shall after-\* See S. Peter's wards possibly more particularly \* remark. Thirdly, these Aposiles were immediately called and sent by Christ himself, elected out of the body of his Disciples and followers, and receiv'd their Commission from his own mouth. Indeed Matthias was not one of the first election, being taken in upon Fudas his Apostasie after our Lord's Ascension into Heaven. But besides that he had been one of the feventy Disciples, called and fent out by our payiour, that extraordinary declaration of the Divine will and pleasure that appeared in determining his election, was in a manner equivalent to the first election. As for S. Paul, he was not one of the Twelve, taken in as a fupernumerary Apostle, but yet an Apostle as well as they, and that not of men. neither by man, but by Jesus Christ, as he pleads his own cause against the infinuations of those Impostours who traduced him as an Apostle onely at the fecond hand; whereas he was immediately call'd by Christ as well as they, and in a more extraordinary manner; they were called by him. while he was yet in his state of meanness and humiliation, he, when Christ was now advanced upon the Throne, and appeared to him encircled with those glorious emanations of brightness and majesty, which he was not able to endure. I observe no more concerning this, than that an immediate call has ever been accounted fo necessary to give credit and reputation to their doctrine, that the most notorious impostours have pretended to it. Thus \* Aug. de Haref. \* Manes the Founder of the Manichaean Sect, was wont in his Epiftles to style himself the Apostle of Jesus Christ; as pretending himself to be the person, whom our Lord had promis'd to fend into the World, and that accordingly the Holy Ghost was actually fent in him, and therefore he constituted twelve Disciples always to attend his person, in imitation of the number of the Apostolick College. And how often the Turkish impostour does upon this account call himself, the Apostle of God, every one that has but once seen the Alcoran, is able to tell.

Gal. I. r.

V. Fourthly, The main work and employment of these Apostles was to preach the Gospel, to establish Christianity, and to govern the Church that was to be founded, as Christ's immediate Deputies and Vicegerents: they were to instruct men in the doctrines of the Gospel, to disciple the World, and to baptize and initiate men into the Faith of Christ; and to constitute and ordain Guides and Ministers of Religion, persons peculiarly set a-part for holy ministrations, to censure and punish obstinate and contumacious offenders, to compose and over-rule disorders and divisions, to command or countermand as occasion was, being vested with an extraordinary authority

and power of disposing things for the edification of the Church. This Office the Apostles never exercised in its full extent and latitude during Christ's residence upon Earth; for though upon their election he sent them forth to Preach and to Baptize, yet this was onely a narrow and temporary employment, and they quickly returned to their private stations, the main power being still executed and administred by Christ himself, the complete exercise whereof was not actually devolved upon them, till he was ready to leave the World : for then it was that he told them, as my father hath fent John 20. 21,22, me, even so send I you; receive ye the Holy Ghost; whosesoever sens ye remit, 23. they are remitted, and whosesoever sins ye retain, they are retained. Whereby he conferred in some proportion the same authority upon them, which he himself had derived from his Father. Fifthly, this Commission given to the Apostles was unlimited and universal, not onely in respect of power, as enabling them to discharge all acts of Religion relating "Αρχοίες είσην τέπο Θεῦ χειροίονη Βίνθες οἱ 'Α-ποτολοι ' ἀρχοίθες, εκ εθνη κ΄ πάλεις διαφόρω λαμβάνοίθες, ἀλλά πάιθες κοινή Τ΄ οἰκευδοίνν εμπεκά πίνθες Chrysoth Serm. πης τος κτη χείσeither to Ministery or Government, but in respect of place, not confining them to this or that particular

Province, but leaving them the whole World as their Diocese to preach in, they being destinati Nationibus Magistri, in \* Tertullian's phrase, designed to be

the Matters and Instructours of all Nations: fo runs their Commission, || Go ye into all the World, and preach the Gospel to || Mark 16. 15.

every creature, that is, to all men, the warm whose of the Evangelist answering to the לכל הברוורן amongst the Jews, to all creatures, whereby they used to denote all men in general, but especially the Gentiles in opposition to the Jews. Indeed while our Saviour lived, the Apostolical ministery extended no farther than Judæa; but he being gone to Heaven, the partition wall was broken down, and their way was open into all places and Countries. And herein how admirably did the Christian Oeconomy transcend the Fewish dis-

pensation! The preaching of the Prophets like the light that comes in at the window, was confin'd onely to the house of Israel, while the doctrine of the Gospel preached by the Apostles was like the light of the Sun in the firmament, that diffused its beams, and propagated its heat and influence into all quar-

\* "Ωστης Ν΄ όξι φῶς shà quell® «τη χέρμετον, ό 3 λλι δλη τη οίκαιδης τός ακτίτας καφέτιας τός κατά και από της κατά της κατά της κατά και από της κατά της κατά της κατά της κατά της κατά της κατά και από και κατά και από και κατά και κατά και από και από και κατά και από κα

σμ ή τη γεαφών αναγνωσις. p. 115. Tom. 8. Edit. Savil.

\* De prascript. Haret. c. 20. p. 208.

ters of the World; their found going out into all the Earth, and their words unto the ends of the World. It's true, for the more prudent and orderly management of things they are generally faid by the Ancients to have divided the World into fo many quarters and portions, to which they were feverally to betake themselves; Peter to Pontus, Galatia, Cappadocia, &c. St. John to Asia, St. Andrew to Scythia, &c. But they did not strictly tie themselves to those particular Provinces that were assigned to them; but as occasion was, made excursions into other parts; though for the main they had a more peculiar inspection over those parts that were allotted to them; usually reciding at some principal City of the Province, as St. John at Ephesus, St. Philip at Hierapolis, &c. whence they might have a more convenient prospect of affairs round about them; and hence it was that these places more peculiarly got the title of Apostolical Churches, because first planted, or eminently watered and cultivated by some Apostle, Matrices & Originales Fidei, as \* Tertullian calls them, Mother-churches, and the Originals of the Faith, be- \* De prescript. cause here the Christian doctrine was first sown, and hence planted and pro- Haret. c. 21. pagated to the Countries round about, Ecclesias apud unamquamque civitatem vid. 200. condiderunt, à quibus traducem sidei & semina dostrinæ, cæteræ exinde Ec. p. 208. clesiæ mutuatæ sunt, as his own words are.

VI. In

Verl. 3.

VI. In pursuance of this general Commission we find the Apostles not long after our Lord's Afcension traversing almost all parts of the then known World: St. Andrew in Scythia and those Northern Countries, St. Thomas and Bartholomew in India, St. Simon and St. Mark in Africk, Egypt, and the parts of Libra and Mauritania, St. Paul, and probably Peter and some others in the farthest Regions of the West: And all this done in the space of less than forty years, viz. before the destruction of the Jewish State by Titus and the Matth. 24. 14. Roman Army. For fo our Lord had expresly foretold, that the Gospel of the Kingdom should be preached in all the World for a witness unto all Nations, before the end came, that is, the end of the Jewish State, which the Apostles a little before had called the end of the World, σωνέλεια τε αίων , the shutting up or confummation of the Age, the putting a final period to that prefent State and dispensation that the Jews were under. And indeed strange it is to confider, that in fo few years these Evangelical Messengers should over-run all Countries; with what an incredible swiftness did the Christian Faith like lightning pierce from East to West, and diffuse it self over all quarters of the World, and that not onely unaffifted by any fecular advantages. but in defiance of the most fierce and potent opposition, which every where fet it felf against it? 'Tis true the impostures of Muhammed in a very little time gained a great part of the East. But besides that this was not comparable to the universal spreading of Christianity, his doctrine was calculated on purpose to gratify mens lusts, and especially to comply with the loose and wanton manners of the East, and, which is above all, had the fword to hew out its way before it: and we know how ready even without force in all changes and revolutions of the World, the conquered have been to follow the Religion of the Conquerors. Whereas the Apostles had no visible advantages, nay, had all the enraged powers of the World to contend against them. And yet in despite of all went on in triumph, and quickly made their way into those places, where for so many Ages no other conquest ever came; \* Adv. Jud. c.q. those parts of Britain (as \* Tertullian observes) which were unconquerable and unapproachable by the power of the Roman Armies, submitting their necks to the yoke of Christ. A mighty evidence (as he there argues) of Christ's Divinity, and that he was the true Meffigh. And indeed no reasonable account can be given of the strange and successfull progress of the Christian Religion in those first Ages of it, but that it was the birth of Heaven, and had a Di-† Lib. quod Chr. vine and Invisible power going along with it to succeed and prosper it. † Saint fit Dem, c. 1. Chryfosome discourses this argument at large, some of whose elegant reascnings I shall here transcribe. He tells the Gentile ( with whom he was difputing) that he would not prove Christ's Deity by a demonstration from Heaven, by his Creation of the World, his great and stupendious Miracles. his raising the Dead, curing the Blind, expelling Devils, nor from the mighty promises of a future state, and the resurrection of the dead (which an Infidel might eafily not onely question, but deny ) but from what was sufficiently evident and obvious to the meanest Idiot, his planting and propagating Christianity in the World. For it is not ( fays he ) in the power of a mere man, in so short a time to encircle the World, to compass Sea and Land. and in matters of fo great importance to rescue mankind from the slavery of abfurd and unreasonable customs, and the powerfull tyranny of evil habits: and these not Romans onely, but Persians, and the most barbarous Nations of the World. A reformation which he wrought not by force and the power of the fword; nor by pouring into the world numerous Legions and Armies: but by a few inconfiderable men (no more at first than Eleven) a company of obscure and mean, simple and illiterate, poor and helpless, naked and

unarmed persons, who had scarce a shoe to tread on, or a coat to cover them. And yet by these he persuaded so great a part of mankind to be able freely to reason, not onely of things of the present, but of a future state; to renounce the Laws of their Country, and throw off those ancient and inveterate customs, which had taken root for so many Ages, and planted others in their room; and reduced men from those easie ways, whereinto they were hurried, into the more rugged and difficult paths of vertue. All which he did, while he had to contend with opposite powers, and when he himself had undergone the most ignominious death, even the death of the Cross. Afterwards he addresses himself to the Few, and discourses with him much after the same rate. Consider (fays \* he) and bethink thy self, what it \* Ibid. 6.11. is in fo short a time to fill the whole World with so many famous Churches, p. 746. to convert fo many Nations to the Faith, to prevail with Men to forfake the Religion of their Country, to root up their rites and customs, to shake off the Empire of lust and pleasure, and the Laws of vice like dust; to abolish and abominate their Temples and their Altars, their Idols and their Sacrifices, their profane and impious Festivals as dirt and dung; and instead hereof to fet up Christian Altars in all places, among the Romans, Persians, Scythians, Moors and Indians; and not there onely, but in the Countries beyond this World of ours. For even the British Islands that lie beyond the Ocean, and those that are in it, have felt the power of the Christian Faith; Churches and Altars being erected there to the fervice of Christ. A matter truly great and admirable, and which would clearly have demonstrated a Divine and Supereminent Power, although there had been no opposition in the case, but that all things had run on calmly and fmoothly, to think that in fo few years the Christian Faith should be able to reclaim the whole World from its vitious customs, and to win them over to other manners, more laborious and difficult, repugnant both to their native inclinations, and to the Laws and Principles of their education, and fuch as oblig'd them to a more strict and accurate course of life; and these persons not one or two, not twenty or an hundred, but in a manner all Mankind: and this brought about by no other instruments than a few rude and unlearned, private and unknown Tradesmen, who had neither estate nor reputation, learning nor eloquence, kindred nor Country to recommend them to the World; a few Fishermen and Tent-makers, and whom diftinguished by their Language as well as their Religion, the rest of the World scorn'd as barbarous. And yet these were the men, by whom our Lord built up his Church, and extended it from one end of the World unto the other. Other confiderations there are with which the Father does urge and illustrate this argument, which I forbear to insift on in this place.

VII. Sixthly, The power and authority convey'd by this Commission to the Apostles, was equally conferr'd upon all of them. They were all chofen at the fame time, all equally impowred to preach and baptize, all equally intrusted with the power of binding and loosing, all invested with the fame mission, and all equally furnished with the same gifts and powers of the Holy Ghost. Indeed the Advocates of the Church of Rome do with a mighty zeal and fierceness contend for St. Peter's being Head and Prince of the Apostles, advanced by Christ to a supremacy and prerogative not onely above, but over the rest of the Apostles; and not without reason, the fortunes of that Church being concerned in the supremacy of St. Peter. No wonder therefore they ranfack all corners, press and force in whatever may but feem to give countenance to it. Witness those thin and miserable shifts, which Bellarmine calls arguments, to prove and make it good; so utterly

tif. lib. 1. c. 17, 18. & feq.

viii

devoid of all rational conviction, so unable to justifie themselves to sober and confidering men, that a Man would think they had been contrived for no other purpose, than to cheat fools, and make wise men laugh. And the truth is, nothing with me more shakes the reputation of the wisedom of that learned man, than his making use of such weak and trisling arguments in so important and concerning an Article, so vital and effential to the consti-De Rom. Pon- tution of that Church. As when he argues Peter's \* superiority from the mere changing of his name, (for what's this to supremacy? besides that it was not done to him alone, the fame being done to James and John) from his being first reckoned up in the Catalogue of Apostles, his walking with Christ upon the water, his paying tribute for his Master and himself, his being commanded to let down the Net, and Christ's teaching in Peter's ship, (and this Ship must denote the Church, and Peter's being owner of it, entitle him to be supreme Ruler and Governour of the Church, fo Bellarmine in terms as plain as he could well express it ) from Christ's first washing Peter's feet (though the flory recorded by the Evangelist says no such thing) and his foretelling onely his death: all which, and many more prerogatives of St. Peter, to the number of no less than XXVIII. are summoned in to give in evidence in this cause: and many of these too drawn out of Apocryphal and supposititious Authours, and not onely uncertain, but abfurd and fabulous, and yet upon fuch arguments as these do they found his paramount authority. A plain evidence of a desperate and finking cause, when such twigs must be laid hold on to support and keep it above water. Had they suffered Peter to be content with a primacy of Order (which his age and gravity feemed to challenge for him) no wife and peaceable man would have denied it, as being a thing ordinarily practifed among equals, and necessary to the well-governing a fociety: but when nothing but a primacy of Power will ferve the turn, as if the rest of the Apostles had been inferiour to him, this may by no means be granted, as being expresly contrary to the positive determination of our Saviour, when the Apostles were contending about this very thing, which of them should be accounted the greatest, he thus quickly decides the case. Matth. 20. 25, The Kings of the Gentiles exercife Lordship over them, and they that are great, exercise authority upon them. But we shall not be so: but whosoever will be great among you, let him be your Minister, and whosoever will be chief among you, let him be your Servant. Than which nothing could have been more peremptorily spoken, to rebuke this naughty spirit of preheminence. Nor do we ever find S. Peter himself laying claim to any such power, or the Apostles giving him the least shadow of it. In the whole course of his affairs there are no intimations of this matter; in his Epifle he ftyles himfelf but their fellow-Presbyter, and expresly forbids the Governours of the Church to Lord it over God's heritage. When dispatched by the rest of the Apostles upon a message to Samaria, he never disputes their authority to doe it; when accused by them for going in unto the Gentiles, does he stand upon his prerogative? no, but submissively apologizes for himself; nay, when smartly reproved by S. Paul at Antioch (when, if ever, his credit lay at stake) do we find him excepting against it as an affront to his supremacy, and a sawcy controlling his fuperiour? furely the quite contrary; he quietly fubmitted to the reproof, as one that was fenfible how justly he had deferved it. Nor can it be supposed but that S. Paul would have carried it towards him with a greater reverence, had any fuch peculiar fovereignty been then known to the World. How confidently does S. Paul affert himself to be no whit inferiour to the chiefest Apostles, not to Peter himself? the Gospel of the uncircumcision being committed to him, as that of the circumcision was to Peter.

Is Peter oft named first among the Apostles? elsewhere others, sometimes James, fometimes Paul and Apollos, are placed before him. Did Christ honour him with fome fingular commendations? an honourable elogium conveys no fuper-eminent power and fovereignty. Was he dear to Christ? We know another, that was the beloved Disciple. So little warrant is there to exalt one above the rest, where Christ made all alike. (u) If from Scripture we descend (u) Hac erant wto the ancient Writers of the Church; we shall find that though the Fathers postoli, quad fuit bestow very great and honourable Titles upon Peter; yet they give the Petrus, part confame, or what are equivalent, to others of the Apostles. \* Hesychius slyles bosonic dy pote-S. James the Great, the Brother of our Lord, the Commander of the new Jeru-Statis. Cyprian. falem, the Prince of Priests, the Exarch or chief of the Apostles on negations a Unital Eccles negation, the top or crown amongst the heads, the great light amongst the oran in Stac. Lamps, the most illustrious and resplendent amongst the stars: twas Peter that and Phot. Cod. preach'd, but 'twas James that made the determination, &c. Of S. Andrew he gives this encomium, (y) that he was the facerdotal Trumpet, the first-born of (y) Encom. S. the Apostolical Chore, πεωτοπαγής δ έκκλησιας 5ύλ ., the prime and firm Pil- Cod. cclaix. cel. lar of the Church, Peter before Peter, the foundation of the foundation, the 1488. first fruits of the beginning. Peter and John are said to be ioon wood and hous, equally honourable, by S. Cyril (z) with his whole Synod of Alexandria. (z) In Conc. S. John (fays(a) Chryfostome) was Christ's beloved, the Pillar of all the Chur-Tom. 2. p. 2091 ches in the World, who had the Keys of Heaven, drank of the Lord's cup, was (a) Prolog in wash'd with his Baptism, and with considence lay in his bosome. And of loan h. 2. (b) S. Paul he tells us that he was the most excellent of all men, the Teacher Zeb. p. 378. of the World, the Bridegroom of Christ, the Planter of the Church, the wife Tom. 1. Master-builder, greater than the Apostles, and much more to the same purpose. Elsewhere he says, (c) that the care of the whole World was committed to Aquil. & Prife. bim, that nothing could be more noble or illustrious: yea, that (his Miracles p. 218. Tom. 5. confidered ) he was more excellent than Kings themselves. And a little after (d) he calls him the tongue of the Earth, the light of the Churches, + 3εμέλι- (d) Ibid. p. 221. ον & πίσεως, τ σύλον και έδραίωμα & άληθείας, the foundation of the faith, the pillar and ground of truth. And in a discourse on purpose, wherein he compares Peter and Paul together, he makes them of equal effeem and vertue; (e) τι Πέτευ μείζου; τι η Παύλυ ισου; What greater than Peter? What equal (c) Serm. in to Paul? a Bleffed pair! & πεπις & Seiou Oλ8 T noques τὰς ψυχάς, who had the p. 261. Tom. 6. Souls of the whole World committed to their charge. But instances of this nature were endless and infinite. If the Fathers at any time style Peter, Prince of the Apostles, they mean no more by it, than the best and purest Latine Writers mean by princeps, the first or chief person of the number, more confiderable than the rest, either for his age or zeal. Thus (f) Eusebius tells (f) H. Eccl. us, Peter was τη λοιπῶν άπτωντων τεροκρορω, the prolocutour of all the rest, àeeriis evence, for the greatness and generofity of his mind, that is, in (g) Chryso- (g) In Matth. Home's language, he was the mouth and chief of the Apostles, & marrays See- c. 16. p. 483. pais, because eager and forward at every turn, and ready to answer those queftions which were put to others. In short, as he had no Prerogative above the rest, besides his being the Chair-man and President of the Assembly, so was it granted to him upon no other confiderations, than those of his age, zeal and gravity, for which he was more eminent than the rest. VIII. We proceed next to enquire into the fitness and qualification of the Persons commissionated for this employment; and we shall find them admi-

rably qualified to discharge it, if we consider this following account. First, They immediately received the Doctrine of the Gospel from the mouth of Christ himself; he intended them for Legati à latere, his peculiar Embassadours to the World, and therefore furnished them with instructions from his

own mouth; and in order hereunto he train'd them up for some years under his own Discipline and institution: he made them to understand the mysteries of the Kingdom of Heaven, when to others it was not given; treated them with the affection of a Father, and the freedom and familiarity of a friend. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends: for all things that I have heard of my Father, I have made known unto you. They heard all his Sermons, were privy both to his publick and private discourses; what he preach'd abroad, he expounded to them at home: he gradually instructed them in the knowledge of Divine things, and imparted to them the notions and mysteries of the Gospel, not all at once, but as they were able to bear them. By which means they were fufficiently capable of giving a fatisfactory account of that Doctrine to others, which had been fo immediately, fo frequently communicated to themselves. Secondly, They were infallibly secured from errour in delivering the Doctrines and Principles of Christianity: for though they were not absolutely privileg'd from failures and miscarriages in their lives. (these being of more personal and private consideration) yet were they infallible in their Doctrine, this being a matter whereupon the falvation and eternal interests of men did depend. And for this end they had the spirit of truth promised to them, who should guide them into all truth, Under the conduct of this unerring Guide they all fleer'd the same course. taught and spake the same things, though at different times, and in distant places: and for what was confign'd to writing, all Scripture was given by inspiration of God, and the holy men spake not, but as they were moved by the Holy Ghost. Hence that exact and admirable harmony that is in all their writings and relations, as being all equally dictated by the fame Spirit of truth. Thirdly, They had been eye-witnesses of all the material passages of our Saviour's life, continually converfant with him from the commencing of his publick ministery, till his ascension into Heaven; they had survey'd all his actions, feen all his miracles, observed the whole method of his converfation, and fome of them attended him in his most private solitudes and retirements. And this could not but be a very rational fatisfaction to the minds of men, when the publishers of the Gospel solemnly declared to the World. that they reported nothing concerning our Saviour, but what they had feen with their own eyes, and of the truth whereof they were as competent Judges, as the acutest Philosopher in the World. Nor could there be any just reason to suspect that they impos'd upon men in what they delivered; for befides their naked plainness and simplicity in all other passages of their lives, they chearfully submitted to the most exquisite hardships, tortures and sufferings, merely to attest the truth of what they published to the World. Next to the evidence of our own fenses, no testimony is more valid and forcible. than his who relates what himself has seen. Upon this account our Lord A&. 1. 8. told his Apostles, that they should be witnesses to him both in Judæa and Samaria, and to the uttermost parts of the Earth. And so necessary a qualification of an Apostle was this thought to be, that it was almost the onely condition propounded in the choice of a new Apostle after the fall of Judas: Ad. 1. 21, 22. Wherefore (fays Peter) of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the Baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. Accordingly we find the Apostles constantly making use of this argument as the most rational evidence Ac. 10. 39, 40, to convince those whom they had to deal with. We are witnesses of all things which Jesus did both in the Land of the Jews, and in Jerusalem, whom they slew

and hanged on a tree: Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses, chosen before of God, even to us, who did eat and drink with him after he role from the dead: And he commanded us to preach unto the people, and to testifie that it is he that is ordained of God to be Judge of the quick and dead. Thus S. John after the fame way of arguing appeals to sensible demonstration, That which was from the beginning, 1 Joh. 1: 1,2,3 which we have heard, which we have feen with our eyes, which we have look d upon, and our hands have handled of the word of life: ( For the life was manifested, and we have seen it and bear witness, and shew unto you that Eternal Life which was with the Father, and was manifested unto us \ That which we have seen and heard, declare we unto you, that ye also may have fellowship with us. This, to name no more, S. Peter thought a fufficient vindication of the Apostolical doctrine from the suspicion of forgery and impossure, We 2 Pet 1, 16, 17. have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majefly. God had frequently given testimony to the divinity of our blessed Saviour, by visible manifestations and appearances from Heaven, and particularly by an audible voice, This is my beloved Son in whom I am well pleased. Now this Voice which came from Heaven (fays he) we heard, when we were with him in the holy Mount.

IX. Fourthly, The Apostles were invested with a power of working Miracles, as the readiest means to procure their Religion a firm belief and entertainment in the minds of Men. For Miracles are the great confirmation of the truth of any doctrine, and the most rational evidence of a divine commission. For seeing God onely can create, and controll the Laws of nature, produce fomething out of nothing, and call things that are not, as if they were, give eyes to them that were born blind, raise the dead, &c. things plainly beyond all possible powers of nature; no man that believes the wifedom and goodness of an infinite being, can suppose that this God of truth should affix his seal to a lye, or communicate this power to any that would abuse it, to confirm and countenance delusions and impostures. Nicodemus his reasoning was very plain and convictive, when he concludes that Christ Joh. 3. 4. must needs be a Teacher come from God, for that no man could doe those Miracles that he did, except God were with him. The force of which argument lies here, that nothing but a Divine power can work Miracles, and that Almighty God cannot be supposed miraculously to affist any but those, whom he himself sends upon his own errand. The stupid and barbarous Lycaonians, when they beheld the Man who had been a Cripple from his Mothers womb, cured by S. Paul in an inflant, onely with the speaking of a word, saw that there was fomething in it more than humane, and therefore concluded that the Gods were come down to them in the likeness of Men. Upon this account \* Saint \* 2 Cor. 12: 12:

Paul reckons Miracles among the no on puesa A Annosons, the figure and evidences of an Apolite, whom therefore (b) Chryfoliome brings in elegantly pleading for himself, that though he could not shew as the figns of his Priethood and Ministery, long Robes, and gaudy Vestments, with Bells founding at their borders, as the Aaronical Priests did of old; though he had no golden Crowns or holy Mitres, yet could he produce what was infinitely more venerable and regardable than all these, unquestionable Signs and Miracles: He came not with Altars and Oblations, with a number of strange and symbolical Rites, but

(b) The important matter of could also, if yespermises, the most officer or translates, is more properly and the properly and the properly and the property and the property and the property of the property and the property of the pro

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what was greater, raifed the dead, cast out Devils, cured the blind, healed the lame, making the Gentiles obedient by word and deed, through many figns and wonders wrought by the power of the spirit of God. These were the things that clearly shewed that their mission and ministery was not from men, nor taken up of their own heads, but that they acted herein by a Divine warrant and authority. That therefore it might plainly appear to the World, that they did not falfify in what they faid, or deliver any more than God had given them in commission, he enabled them to doe strange and miraculous operations, bearing them witness both with figns and wonders, and with divers miracles and gifts of the Holy Ghost. This was a power put into the first draught Matth. 10. 7, 8. of their commission, when confined onely to the Cities of Israel; As ye go, preach, saying. The Kingdom of Heaven is at hand; Heal the fick, cleanse the lepers, raise the dead, cast out Devils, freely ye have received, freely give: but more fully confirmed upon them, when our Lord went to Heaven, then Mark 16. 17, he told them, that these signs should follow them that believe, that in his Name they should cast out Devils, and speak with new tongues; that they should take up serpents, and if they drank any deadly thing, it should not hurt them; that they should lay hands on the sick, and they should recover: And the event was accordingly, for they went forth, and preached every-where, the Lord working with them, and confirming the word with figns following. When Paul and Barnabas came up to the Council at Jerusalem, this was one of the first things Act. 14. 12. they gave an account of, all the multitude keeping filence, while they declared what miracles and wonders God had wrought among the Gentiles by them. Thus AG. 19. 11, 12. the very shadow of Peter as he passed by cured the fick: thus God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them. So that besides the innate characters of Divinity which the Christian Religion brought along with it, containing nothing but what was highly reasonable, and very becoming God to reveal; it had the highest external evidence that any Religion was capable of, the attestation of great and unquestionable Miracles, done not once or twice, not privately and in corners, not before a few fimple and credulous persons. but frequently and at every turn, publickly and in places of the most folemn concourse, before the wifest and most judicious enquirers, and this power of Miracles continued not onely during the Apostles time, but for some X. But because besides Miracles in general, the Scripture takes particular

notice of many gifts and powers of the Holy Ghoft conferred upon the Apoftles and first Preachers of the Gospel, it may not be amiss to consider some of the chiefest and most material of them, as we find them enumerated by 1 Cor. 12. 9, 1c. the Apostle, onely premising this observation, that though these gifts were distinctly distributed to persons of an inferiour order, so that one had this, and another that, yet were they (probably) all conferr'd upon the Apostles, and doubtless in larger proportions than upon the rest. First, we take notice of the gift of Prophecy, a clear evidence of Divine Inspiration, and an extraordinary Mission, the testimony of Jesus is the spirit of Prophecy. It had been for many Ages the fignal and honourable privilege of the Jewish Church, and that the Christian Oeconomy might challenge as sacred regards from men, and that it might appear that God had not withdrawn his Spirit from his Church in this new state of things, it was revived under the dispensation of the Gospel, according to that famous Prophecy of Foel exactly accomplished (as Peter told the fews) upon the day of Pentecost, when the miraculous gifts of the Holy Ghost were so plentifully shed upon the Apostles and Primi-

tive Christians; This is that which was spoken by the Prophet Foel, It shall come to paß in the last days, (faith God) I will pour out of my spirit upon all flesh, and Joel 2. 18, 19. your Sons and your Daughters shall prophesie, and your young Men shall see Wi- Act. 2.16,17,18. fions, and your old Men Shall dream Dreams; and on my Servants, and on my Hand-maidens I will pour out in those days of my spirit, and they shall prophelie. It lay in general in revealing and making known to others the mind of God, but discovered it self in particular instances; partly in foretelling things to come, and what should certainly happen in after-times: a thing set beyond the reach of any finite understanding; for though such effects as depend upon natural agents, or moral and political causes, may be foreseen by studious and confidering perfons, yet the knowledge of futurities, things purely contingent, that merely depend upon mens choice, and their mutable and uncertain wills, can onely fall under his view, who at once beholds things past, present, and to come. Now this was conferred upon the Apostles and some of the first Christians, as appears from many instances in the History of the Apostolick Acts, and we find the Apostles Writings frequently intersperied with prophetical predictions concerning the great apostasse from the faith, the univerfal corruption and degeneracy of manners, the rife of particular herefies. the coming of Antichrift, and several other things which the spirit said expresly should come to pass in the latter times; besides that S. John's whole Book of Revelation is almost intirely made up of Prophecies concerning the future flate and condition of the Church. Sometimes by this spirit of prophecy God declared things that were of prefent concernment to the exigences of the Church, as when he fignified to them that they should set apart Paul and Barnabas for the convertion of the Gentiles, and many times immediately defigned particular persons to be Pastours and Governours of the Church. Thus we reade of the gift that was given to Timothy by prophecy, with the laying on of the hands of the Presbytery, that is, his Ordination, to which he was particularly pointed out by some prophetick designation. But the main use of this prophetick gift in those times was to explain some of the more difficult and particular parts of the Christian Doctrine, especially to expound and apply the ancient Prophecies concerning the Messiah and his Kingdom in their publick Assemblies; whence the gift of prophecy is explained by understanding all myste- 1 Cor. 13. 2. ries, and all knowledge, that is, the most dark and difficult places of Scripture, the types and figures, the ceremonies and prophecies of the Old Testament. And thus we are commonly to understand those words, Prophets, and prophefying, that so familiarly occur in the New Testament. Having gifts Rom. 12. 8. differing according to the grace that is given to us, whether prophecy, let us prophefie according to the proportion of faith; that is, expound Scripture according to the generally-received principles of Faith and Life. So the Apostle elsewhere prescribing Rules for the decent and orderly managing of Divine Worship in their publick Assemblies, let the Prophets (fays he) freak two or 1 Cor. 14. 29, three (that is, at the same Assembly) and let the other judge; and if while 30, 31, 32any is thus expounding, another has a Divine afflatus, whereby he is more particularly enabled to explain some difficult and emergent passage, let the first hold his peace: for ye may all, all that have this gift, prophesie one by one, that fo thus orderly proceeding, all may learn, and all may be comforted. Nor can the first pretend that this interruption is an unseasonable check to his revelation, feeing he may command himself; for though among the Gentiles the prophetick and ecitatick impulse did so violently press upon the inspired Person, that he could not govern himself, yet in the Church of God the spirits of the Prophets are subject to the Prophets, may be so ruled and restrained by them, as to make way for others. This order of Christian Prophets con-

fidered as a diffinct Ministery by it felf is constantly placed next to the Apostolical Office, and is frequently by S. Paul preferred before any other spiritual Gifts then bestowed upon the Church. When this spirit of Prophecy ceased in the Christian Church, we cannot certainly find. It continued some com-(i) Dial. com petent time beyond the Apostolick Age. (i) Justin Martyr express tells Try-Tryph P 308. plp the Tew. Hazed hills red using i will modelled and longed to the airte of pho the few, Παρα ημίν και μέχρι νίου προφηθικά χαρισμαθά όξιν, the gifts of Prophecy are even yet extant among us; an argument, as he there tells him, that those things which had of old been the great Privileges of their Church, (k) H. Eccl. were now translated into the Christian Church. And (k) Eusebius speaking lib. 5. c.3. P. 168. of a Revelation made to one Alcibiades, who lived about the time of Irenæus, adds, that the Divine Grace had not withdrawn its Presence from the Church, but that they still had the Holy Ghost as their Counsellour to direct

XI. Secondly, They had the gift of discerning spirits, whereby they were enabled to discover the truth or falshood of mens pretences, whether their gifts were real or counterfeit, and their persons truly inspired or not. Formany men, acted onely by diabolical impulses, might entitle themselves to Divine Inspirations, and others might be imposed upon by their delusions, and mistake their dreams and fancies for the Spirits dictates and revelations; or might fo fubtilly and artificially counterfeit Revelations, that they might with most pass for currant, especially in those times when these supernatural gifts were so common and ordinary; and our Lord himself had frequently told them that false Prophets would arise, and that many would confidently plead for themselves before him, that they had prophesied in his name. That therefore the Church might not be imposed upon, God was pleased to endue the Apostles, and it may be some others, with an immediate faculty of discerning the Chaff from the Wheat, true from false Prophets; nay, to know when the true Prophets delivered the revelations of the Spirit, and when they expressed onely their own conceptions. This was a mighty privilege, but yet feems to me to have extended farther, to judge of the fincerity or hypocrific of mens hearts in the profession of Religion, that so bad men being discovered, fuitable censures and punishments might be passed upon them, and others cautioned to avoid them. Thus Peter at first fight discovered Ananias and Saphira, and the rotten hypocrific of their intentions, before there was any external evidence in the case; and told Simon Magus, though baptized before upon his embracing Christianity, that his heart was not right in the fight of Ad. 8. 21, 23. God, for I perceive (fays he) that thou art in the gall of bitterness, and in the bond of iniquity. Thirdly, the Apostles had the gift of Tongues, furnished with variety of utterance, able to speak on a sudden several Languages which they had never learnt, as occasion was administred, and the exigencies of Perfons and Nations with whom they converfed, did require. For the Apostles being principally defigned to convert the World, and to plant Christianity in all Countries and Nations; it was absolutely necessary that they should be able readily to express their minds in the Languages of those Countries to which they addressed themselves: seeing otherwise it would have been a work of time and difficulty, and not confiftent with the term of the Apostles lives, had they been first to learn the different Languages of those Nations. before they could have preached the Gospel to them. Hence this gift was diffused upon the Apostles in larger measures and proportions than upon other men; I speak with Tongues more than ye all, fays S. Paul; that is, than all the gifted persons in the Church of Corinth. Our Lord had told the Apostles before his departure from them, that they should be endewed with power from on high, which upon the day of Pentecost was particularly made good in this

guages of the then known World, and this as a specimen and first-fruits of the rest of those miraculous powers that were conferr'd upon them. XII. A fourth gift was that of Interpretation, or unfolding to others what

had been delivered in an unknown tongue. For the Christian Assemblies in those days were frequently made up of men of different Nations, and who could not understand what the Apostles or others had spoken to the Congregation; this God supplied by this gift of interpretation, enabling some to interpret what others did not understand, and to speak it to them in their own native Language. S. Paul largely discourses the necessity of this gift in or- 1 Cor. 14. der to the instructing and edifying of the Church, seeing without it their meetings could be no better than the Assembly of Babel after the confusion of Languages, where one man must needs be a Barbarian to another, and all the praying and preaching of the Minister of the Assembly be to many altogether fruitless and unprofitable, and no better than a (peaking into the Air. What's the speaking, though with the tongue of Angels, to them that do not understand it? How can the Idiot and unlearned say Amen, who understands not the language of him that giveth thanks? The duty may be done with admirable quaintness and acuracy, but what's he the better, from whom 'tis lock'd up in an unknown tongue? A confideration that made the Apostle folemnly profess, that he had rather speak five words in the Church with his un-vers 19. derstanding, that by his voice he may teach others also, than ten thousand words in an unknown tongue. Therefore if any man speak in an unknown tongue, let it be but Vers. 27, 28. by two, or at most by three, and let one interpret what the rest have spoken: but if there be no interpreter, none present able to doe this, let him keep silence in the Church, and speak to himself and to God. A man that impartially reads this discourse of the Apostle, may wonder how the Church of Rome in defiance of it can so openly practise, so considently defend their Bible and Divine Services in an unknown tongue, fo flatly repugnant to the dictates of common reason, the usage of the first Christian Church, and these plain Apostolical commands. But this is not the onely instance wherein that Church has departed both from Scripture, Reason, and the practice of the first and purest Ages of Christianity. Indeed there is some cause why they are so zealous to keep both Scripture and their Divine Worship in a strange Language, lest by reading the one the People should become wife enough to discover the gross errours and corruptions of the other. Fifthly, the Apostles had the gift of Healing, of curing Difeases without the arts of Physick; the most inveterate diftempers being equally removable by an Almighty power, and vanishing at their speaking of a word. This begot an extraordinary veneration for them and their Religion among the common fort of men, who, as they are stronglieft moved with fenfible effects, fo are most taken with those miracles that are beneficial to the life of man. Hence the infinite Cures done in every place, God mercifully providing that the Body should partake with the Soul in the advantages of the Gospel, the cure of the one ushering in many times the conversion of the other. This gift was very common in those early days, bestowed not upon the Apostles onely, but the ordinary Governours of the Church, who were wont to lay their hands upon the fick, and fometimes to Jam. 5. 14, 15, anoint them with Oil (a symbolick rite in use among the fews, to denote the 16. grace of God) and to pray over, and for them in the name of the Lord Fesus. whereby, upon a hearty confession and forsaking of their fins, both health and pardon were at once bestowed upon them. How long this gift with its appendant ceremony of Unction lasted in the Church, is not easie to determine; that it was in use in \* Tertullian's time, we learn from the instance he gives us of c. 4. p. 71.

us of Procalus a Christian, who cured the Emperour Severus, by anointing him with Oil; for which the Emperour had him in great honour, and kept him with him at Court all his life; it afterwards vanishing by degrees, as all other miraculous powers, as Christianity gain'd firm footing in the World. As for Extreme Unition, so generally maintained and practised in the Church of Rome, nay, and by them made a Sacrament, I doubt it will receive very little countenance from this Primitive usage. Indeed could they as easily reftore fick men to health, as they can anoint them with Oil, I think no body would contradict them; but till they can pretend to the one, I think it unreasonable they should use the other. The best is, though founding it upon this Apostolical practice, they have turn'd it to a quite contrary purpose, in stead of recovering men to life and health, to dispose and fit them for dying, when all hopes of life are taken from them.

XIII. Sixthly, The Apostles were invested with a power of immediately inflicting corporal punishments upon great and notorious finners; and this probably is that which he means by his eregynuala duranewr, operations of powers, or working miracles, which furely cannot be meant of miracles in general, being reckoned up amongst the particular gifts of the Holy Ghost, nor is there any other to which it can with equal probability refer. A power to inflict difeases upon the body, as when S. Faul struck Elymas the Sorcerer with blindness, and sometimes extending to the loss of life it self, as in the sad instance of Ananias and Saphira. This was the Virga Apostolica, the Rod (mentioned by S. Paul ) which the Apostles held and shak'd over scandalous and infolent offenders, and fometimes laid upon them: What will ye? shall I come

to you with a rod? or in love, and the spirit of meekness? Where, observe (fays \* Chrysoftome) how the Apostle tempers his discourse; the love and meekness, and his defire to know, argued care and kindness: but the rod spake dread and terrour: a Rod of feverity and punishment, and which fometimes mortally chastised the offender. Elsewhere he frequently gives intimations of this power, when he has to deal with stubborn and incorrigible persons; Having

TO Spavor, nanelider autolis danegoudie, x 7 Ecolar aranacorlo nasar. Ti ber, er jacδω; εν κολάσει, εν πιωσεία, τετέςτη, ανελώ, σφ; εν κοπαστό, εν τημοστός, το τουν, ανέκος, στιςώσω; ὅπες επό Ἐπράφος ὁ Πέτρ۞ ἐπίε-στιν ὁπες σὐπός επό Ἐπόμος τὰ μάγος. Chry-foft. Homil. 14. in 1. ad Corinth. p. 444. vid. Hieron. in loc. Tom. 9. p. 305. in a readiness to revenge all disobedience, when your 2 Cor. 10. 6, 8,9. obedience is fulfilled; for though I should boast something more of our authority (which the Lord hath given us for edification, and not for your destruction) I [hould not be ashamed; that I may not seem as if I would terrify you by letters. And he again puts them in mind of it at the close of his Epistle, I told you be-

fore, and foretell you as if I were present the second time, and being absent now Chap. 13. 2. I write to them which heretofore have finned, and to all others, that if I come again I will not spare. But he hop'd these smart warnings would supersede all farther severity against them; Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath

given me to edification, and not to destruction. Of this nature was the delive-1 Cor. 5. 5. vid. ring over persons unto Satan for the destruction of the slesh, the castising the body by some present pain or sickness, that the spirit might be saved by being

brought to a feasonable repentance. Thus he dealt with Hymenæus and Alexander. who had made shipwrack of Faith and a good Conscience, he delivered them unto Satan, that they might learn not to blaspheme. Nothing being more usual in those times than for persons excommunicate, and cut off from the body of the Church, to be prefently arrefted by Satan, as the common Serjeant and Executioner, and by him either actually possessed, or tormented in their bodies by fome difeases which he brought upon them. And indeed this fevere:

fevere discipline was no more than necessary in those times, when Christia. nity was wholly destitute of any civil or coercive powers to beget and keep and keep up a due reverence and regard to the fentence and determinations of the Church, and to fecure the Laws of Religion, and the holy centures from heing flighted by every bold and contumacious offender. And this effect we find it had after the dreadfull instance of Ananias and Saphira, Great fear came Ads 5. 116 upon all the Church, and upon as many as heard these things. To what has been faid concerning these Apostolical gifts, let me farther observe. That they had not onely these gifts residing in themselves, but a power to bestow them upon others, fo that by imposition of hands, or upon hearing and embracing the Apostles doctrine, and being baptized into the Christian Faith, they could confer these miraculous powers upon persons thus qualified to receive them, whereby they were in a moment enabled to fpeak divers Languages, to Prophesie, to Interpret, and doe other miracles to the admiration and astonishment of all that heard and faw them. A privilege peculiar to the Apostles: for we do not find that any inferiour Order of gifted

\* Alari bu, Bone Lyn Aacholle strullan Ajau Allahiles ; Trus tru sub Egge [ Ohlymrus ] Astenyan missers of 30 diel 30 die 30 die Australia mitse Beniff (abhor in 18 die Beniff Cor strullan ville Beniff (abhor in 18 die Beniff Diel 19 die 18 die 19 diel 19 die Antonia 18 diel 18 die 19 diel 19 die 19 die 19 die Martin 19 die 19 die 19 die 19 die 19 die meist stydie 3 die 19 die 19 die 19 die die 20 die 19 die 19 die 19 die 19 die die 20 die 19 die 19 die 19 die 19 die die 20 die 19 die 19 die 19 die 19 die meistel die 19 die 19 die 19 die 19 die 19 die meistel die 19 die 19 die 19 die 19 die 19 die meistel die 19 die meistel die 19 persons were intrusted with it. And therefore as \* Chrysostome well observes, though Philip the Deacon wrought great miracles at Samaria, to the converfion of many, yea, to the conviction of Simon Magus himself, yet the Holy Ghost fell upon none of them, onely they were baptized in the Name of the Lord Jesus: till Peter and John came down to them, who having prayed for them that they might receive the Holy

Ghost, they laid their hands upon them, and they received the Holy Ghost. Which when the Magician beheld, he offered the Apostles money to enable him, that on whomfoever he laid his hands, he might derive these miraculous

XIV. Having feen how fitly furnished the Apostles were for the execution

of their Office, let us in the last place enquire into its duration and continuance. And here it must be considered, that in the Apostolical Office there was fomething extraordinary, and fomething ordinary. What was extraordinary was their immediate Commission derived from the mouth of Christ himself, their unlimited charge to preach the Gospel up and down the World, without being tied to any particular places; the fupernatural and miraculous powers conferr'd upon them as Apostles; their infallible guidance in delivering the Doctrines of the Gospel; and these all expired and determined with their persons. The standing and perpetual part of it was to teach and instruct the People in the duties and principles of Religion, to administer the Sacraments, to constitute Guides and Officers, and to exercise the discipline and government of the Church: and in these they are succeeded by the ordinary Rulers and Ecclefiastick Guides, who were to superintend and difcharge the affairs and offices of the Church, to the end of the World. Whence (a) Philostore. it is that Bilhops and Governours came to be styled Apostles, as being their H. Eccl. 1.3. c.2. Successiours in ordinary; for so they frequently are in the Writings of the (b) Clem. Alex. Church. Thus Timothy, who was Bishop of Ephesus, is called an (a) Apostle; Strom. lib. 4. were the first planters or restorers of Christianity in any Country. In the p. 499. T. I. Coptick Kalender, published by (e) Mr. Selden, the VIIth. day of the month (e) De Synedr. Coptice Kalender, published by (c) All Section, and Additional Section of Page 115.

Bafehnes, answering to our Second of May, is dedicated to the memory of Page 308.

S. Athanassus the Apostle. Acacius and Paulus in their (f) Letter to Epipha-(f) Press. Open.

D nius, de Harel, p. 1.

I Cor. 4. 21.

\* Mond ig it oreceeps sign o non S 3579 - it is in it is vinas; on & Adagraninov hornov avalaivov-

Verfe 10.

Hieron. in loc. 1 Tim. 1. 20.

nius, ftyle him vior 'Ambrodon nai nheway, a new Apossle and Preacher: and (g) Lib.5. Ep.4. (g) Sidonius Apossimaris writing to Lupus Bishop of Troyes in France, speaks p. 147. vid. Epr. of the bosour due to his eminent Aposse lessels. An observation which it were case enough to consirm by abundant instances, were it either doubtfull in it self, or necessary to my purpose, but being neither, I forbear.

Joan. Euchait. Metropolitæ ὑπόμμημα εἰς τὰς ᾿Αποσόλες. p. 70.

Σταιρς Πέτερν κύμβαχων εν Ύνωμη Νέρων. Υώμη ξίφει Ονόπου Γα Ταῦλον Βλέπει. Εἰρηνικὰ τέλτηκε Λικτᾶς εν τένει. Ζωῆς ὑτινον πρίτανν Λαντοί Ματτλαίζα.. Μάμου Θαναίν ξῆ, καὶ θανών Γιωάνηκ. Καὶ μὴ δανών ξῆ, καὶ θανών Γιωάνηκ. Σταιρβοί το τρόξε "Ανδιες δμῶς "Ανδιέαν. Νεκρβοί λόγχαις Τ΄ Θωμάν εν Τιδίει. Βαρδολομαίζοι, εσωιρκό διόπου τάλθει. Καὶ Τ΄ Σίμανα εσωιρς ἔξάγει βίε. Μάχαιρς τέμει τες Γακώβε δεόμες. Τον Πέτρο δίδωι Θύντητος μός μν.

THE

## THE LIFE

O F

# S. PETER.

S! PETER.

S.Peter's Martyrdom.



He was crucified at Rome with his head downwards, and Buried in the Vatican there. S. Hierom. often he had pleated a Confident Church first at thinch and alterwards at home. Page 246, 347,



which is evenly verily Jay unto thee when thou wast young thou girdeds the residence and that whither show would but when thou shall be old thou shall strengthen thou would sund another shall gird thee we carry thee whither show would simple This pake the family ine by what death he should about so the

#### SECT. I.

## Of S. Peter, from his Birth, till his First coming to Christ.

Bethsaida S. Peter's Birth-place: Its dignity of old, and fate at this day. The time of his Birth enquired into. Some Errours noted concerning it. His names; Cephas, the imposing of it notes no Saperiority over the rest of the Aposles. The custome of Popes assiming a new Name at their Election to the Papacy, whence. His kindred and relations; whether He or Andrew the elder Brother. His Irade and way of life what, before his coming to Christ.

The Sea of Galilee, and the conveniency of it. The meanness and obscurity of his Trade. The remarkable appearances of the Divine Providence in propagating Christianity in the World by mean and unlikely Instruments.

THE Land of Palestine was, at and before the coming of our Blessed Saviour, distinguished into three several Provinces, Judaa, Samaria and Galilee. This last was divided into the Opper, and the Lower. In the Upper, called also Galilee of the Gentiles, within the division anciently belonging to the Tribe of Nephthali, stood Bethfaida, formerly an obscure \* Joseph. Anti- and inconfiderable Village, till lately reedified and enlarged by \* Philip the question like. Tetrarch, by him advanced to the place and title of a City, replenished with (40), a, b, 618. Inhabitants, and fortified with power and strength, and in honour of Julia the daughter of Augustus Casar, by him styled Julias. Situate it was upon the banks of the Sea of Galilee, and had a Wilderness on the other fide, thence called the Defart of Bethfaida, whither our Saviour used often to retire, the privacies and folitudes of the place advantageously ministring to Divine Contemplations. But Bethfaida was not fo remarkable for this adjoyning Wilderness, as it self was memorable for a worse sort of Barrenness, Ingratitude and Unprofitableness under the influences of Christ's Sermons and Miracles, thence feverely upbraided by him, and threatned with one of his Math. 11. 21. deepest woes, Woe unto thee Chorazin, woe unto thee Bethsaida, &c. A woe that it feems fluck close to it, for whatever it was at this time, † one who lib.3. c. 8. p.358. furveyed it in the last Age tells us, that it was shrunk again into a very mean and small Village, consisting onely of a few Cottages of Moors and wild Arabs; and later Travellers have fince affured us, that even these are dwindled away into one poor Cottage at this day. So fatally does fin undermine the greatest, the goodliest places; so certainly does God's Word take place. and not one Iota either of his promifes or threatnings, fall to the ground. Next to the honour that was done it by our Saviour's presence, who living most in these parts frequently resorted hither, it had nothing greater to recommend it to the notice of posterity, than that ( besides some other of the Apostles) it was the Birth-place of S Peter; a person how inconsiderable foever in his private fortunes, yet of great note and eminency, as one of the prime Embassadours of the Son of God, to whom both Sacred and Ecclesiastical Stories give, though not a fuperiority, a precedency in the College of Apostles.

2. THE particular time of his Birth cannot be recovered, no probable footsteps or intimations being left of it: in the general we may conclude him at least Ten years elder than his Master; his married condition, and settled course of life at his first coming to Christ, and that authority and respect which the gravity of his person procured him amongst the rest of the Apostles, can speak him no less: but for any thing more particular and positive in this matter, I fee no reason to affirm. Indeed might we trust the account, which one (who pretends to calculate his Nativity with oftentation enough) has given of it, we are told that he was born three years before the Bleffed Virgin, and just XVII. before the Incarnation of our Saviour. But let

us view his account.

\$\frac{abOrbe cond.}{2000} \begin{array}{c} \delta \text{0Oct. August.} \\ \delta \text{ Diluvio} \\ \delta \text{0Diluvio} \\ \delta \text{734} \end{array} \begin{array}{c} \delta \text{Ann.} \\ \delta \text{10} \text{pugna Affiac.} \\ \delta \text{12} \end{array} \delta \text{Ann.} \\ \delta \text{ante Chr. nat.} \\ \delta \text{17} \end{array}\$ Stengel. de S.Pe- \$\frac{1}{2} \alpha Diluvio

When I met with fuch a pompous train of Epocha's, the least I expected was truth and certainty. This computation he grounds upon the date of S. Peter's death, placed (as \* elsewhere he tells us) by Bellarmine in the \* Ibid. c. 49. LXXXVI. year of his Age; fo that recounting from the year of Christ LXIX. when Peter is commonly faid to have fuffered, he runs up his Age to his Birth, and spreads it out into so many several dates. But alas, all is built upon a fandy bottom. For besides his mistake about the year of the World, few of his dates hold due correspondence. But the worst of it is, that after all this, † Bellarmine (upon whose fingle testimony all this fine fabrick is erec- + Bellarm. de ted) fays no fuch thing, but onely fuppoles, merely for arguments-fake, Rom. Pomif. that S. Peter might very well be LXXXVI. ('tis erroneously printed librar-9, col. 624. LXXVI.) years old at the time of his Martyrdom. So far will confidence. or ignorance, or both carry men aside, if it could be a mistake, and not rather a bold imposing upon the World. But of this enough, and perhaps more

than it deserves.

3. BEING circumcifed according to the Rites of the Molaick Law, the name given him at his circumcifion was Simon or Symeon, a name common amongst the Jews, especially in their latter times. This was afterwards by our Saviour not abolished, but additioned with the title of Cephas, which in Syriack (the vulgar Language of the Fews at that time) fignifying a stone or rock, was thence derived into the Greek, Thereos, and by us Peter: fo far Church, as a spiritual house upon the true rock, the living and corner-stone, in voc. Here. chosen of God, and pretious, as S. Peter himself expresses it. Nor can our Sa- 1 Pet. 2. 4, 5, 6. viour be understood to have hereby conferred upon him any peculiar Supremacy or Sovereignty above, much less over the rest of the Apostles; for in refpect of the great trust committed to them, and their being sent to plant Christianity in the World, they are all equally styled Foundations: nor is it Rev. 21. 14. accountable either to Scripture, or Reason to suppose, that by this Name our Lord should design the person of Peter to be that very rock, upon which his Church was to be built. In a fond imitation † of this new name given to + Pap. Maffor. S. Peter, those who pretend to be his Succeffours in the See of Rome, usually de Epis. Orb. in lay by their own, and assume a new name upon their advancement to the See 4. 16. 172.

Apostolick Chair, it being one of the first questions || which the Cardinals put Vist. to the new-elected Pope, by what name he will please to be called. This Sac. Cerem. custome first began about the year 844, when Peter di Bocca-Porco (or Sell. 1. fil. 18. Swines-mouth) being chosen Pope, changed his name into Sergius the Second: probably not fo much to avoid the uncomliness of his own name, as if unbefitting the dignity of his place (for this being but his Paternal name would after have been no part of his Pontifical Style and title) as out of a mighty reverence to S. Peter, accounting himself not worthy to bear his name, though it was his own Baptismal name. Certain it is, that none of the Bishops of that See ever assumed S. Peter's name, and some who have had it as their Christian name before, have laid it aside upon their election to the Papacy. But to return to our Apostle.

4. HIS Father was Jonah, probably a Fisherman of Bethsaida, for the Sacred Story takes no farther notice of him, than by the bare mention of his Name; and I believe there had been no great danger of mistake, though \* Com. de Petr. \* Metaphrastes had not told us, that it was not Jonas the Prophet, who came & Paul. apud out of the Belly of the Whale. Brother he was to S. Andrew the Apostle, Sur. ad diem

SECT. I.

Haref. 51. p. 192.

thority of \* S. Chrysoftom, a Person equal both in time and credit, who ex-\* Sorm. de S. Andr. quem prefly fays, that though Andrew came later into life than Peter, yet he first recitat Metabrought him to the knowledge of the Gospel, which Baronius against all prebrought him to the knowledge of the Gospel, which Baronius against all pre-feu pains, Lip tence of reason would understand of his entring into eternal life. Besides poman Tom. 6.

(a) S. Hierom, (b) Cassian, (c) Bede, and others are for S. Peter being elder ad Martyrol. Brother, expresly ascribing it to his Age, that he rather than any other, was Novemb. XXX. Prefident of the College of Apostles. However it was, it founds not a little (a) Hieron lib.1. to the honour of their Father, (as of Zebedee also in the like case) that of but adv. Jovin. p.35. twelve Apostles two of his Sons were taken into the number. In his Youth (6) Cassian de he was brought up to Fishing, which we may guess to have been the staple-men. Dom. Header of Berbsaida, (which hence probably borrowed its name, signifying an (c) Bed. Com- house or habitation of Fishing, though others render it by Hunting, the word ment in cap. 1. 173 equally being either) much advantaged herein by the Neighbourhood of the Lake of Genne (areth (on whose banks it stood) called also the Sea of

\* Midr. Tillin. Chorograph. in Matth. c. 70. was with several sorts of Fish, and those different both in kind and taste from

Matth. 8. 14.

of his calling; from whence it feems he afterwards removed to Capernaum. (probably upon his marriage, at least frequently resided there) for there we meet with his House, and there we find him paying Tribute: an House, \* H. Eccl. lib. 8. over which \* Nicephorus tells us, that Helen the Mother of Constantine erected a beautifull Church to the honour of S. Peter. This place was equally advantageous for the managery of his Trade, standing upon the Influx of Jordan into the Sea of Galilee, and where he might as well reap the fruits of an honest and industrious diligence. A mean, I confess, it was, and a more fervile course of life, as which besides the great pains and labour it required, exposed him to all the injuries of wind and weather, to the ftorms of the Sea, the darkness and tempestuousness of the Night, and all to make a very small return. An employment, whose restless troubles, constant hardships, frequent dangers, and amazing horrours are (for the satisfaction of the learned Reader ) thus elegantly described by one, whose Poems may be justly styled Golden verses, receiving from the Emperour Antoninus a piece of Gold for every Verse.

The Life of S. PETER.

and some question there is amongst the Ancients which was the elder Bro-

ther. || Epiphanius (probably from some Tradition current in his time) clear-

ly adjudges it to S. Andrew, herein universally followed by those of the

Church of Rome, that the precedency given to S. Peter may not feem to be

put upon the account of his Seniority. But to him we may oppose the au-

Galilee, and the Sea of Tiberias, according to the mode of the Hebrew Lan-

guage, wherein all greater confluences of Waters are called Seas. Of this

Lake the Jews have a \* faying, that of all the feven Seas which God created,

he made choice of none but the Sea of Gennesareth: which however intended

by them, is true onely in this respect, that our blessed Saviour made choice

of it, to honour it with the frequency of his prefence, and the power of his

miraculous operations. In length it was an hundred furlongs, || and about XL.

over; the Water of it pure and clear, fweet and most fit to drink; stored it

those in other places. Here it was that Peter closely followed the exercise

Oppian. 'And?.
Bich. a'. non lonee ab init.

Τλησιπόνοις δ' άλιευση άτεμερτοι μέν άεθλοι. 'Ελπίς δ' έ ςαθερή σαίνει φρίνας ήΰτ' όνειρΦί. Ού 28 απινήτε γαίης υπες αθλούεση. 'Αλλ' αἰεὶ κουερώ τε καὶ ἄχετα μαρχαίνοντι "Υδαπ συμφορέονται , δ καί γαίνθεν ίδεθθαι Δειμα φέρει , και μένον ύπ' δμμασι πειρήσαιθαι. Δερασι δ εν βαιοίσιν αξελλάων Αξράπονίες

Πλαζόμενοι, καὶ θυμών εν οίδ μασιν αίξυ έχονίες. Αίει μεν νεφέλιω ιοιδέα παπλαίνεσιν. Αίει ή τε ομέκοι μελαινόμενον πόε σν άλμης Οὐδέ τι φοιταλέων ἀνέμων σκέπας, έδε το εμβεωι 'Αλικήν · έ πυρός άλγαρ όσωρ ανοῖο φέρηνται.

But meanness is no bar in God's way, the poor, if vertuous, are as dear to Heaven, as the wealthy and the honourable, equally alike to him, with whom there is no respect of persons. Nay, our Lord seemed to cast a peculiar honour upon this profession, when afterwards calling him and some others of the same Trade from catching of Fish, to be (as he told them) Fishers of men.

5. AND here we may justly reflect upon the wife and admirable methods of the Divine Providence, which in planting and propagating the Christian Religion in the World, made choice of such mean and unlikely instruments, that he should hide these things from the wise and prudent, and reveal them unto babes, men that had not been educated in the Academy, and the Schools of Learning, but brought up to a Trade, to catch Fish, and mend nets; most of the Apostles being taken from the meanest Trades, and all of them (S. Paul excepted) unfurnished of all arts of Learning, and the advantages of liberal and ingenuous education: and yet these were the men that were defigned to run down the World, and to overturn the learning of the prudent. Certainly had humane wisedom been to manage the business, it would have taken quite other measures, and chosen out the profoundest Rabbins, the acutest Philosophers, the smoothest Oratours, such as would have been most likely by strength of Reason and arts of Rhetorick to have triumph'd over the minds of men, to grapple with the stubbornness of the Fews, and baffle the finer notions and speculations of the Greeks. We find that those Setts of Philosophy that gain'd most credit in the Heathen-world, did it this way, by their eminency in some Arts and Sciences, whereby they recommended themselves to the acceptance of the

recommended themselves to the acceptance of the wifer and more ingenious part of mankind. \* Julian the Apoflate thinks it a reasonable exception Theoretis of the distribution of the state against the Jewish Prophets, that they were incompetent Messengers and Interpreters of the Di-

vine Will, because they had not their minds cleared and purged, by passing through the Circle of polite Arts and Learning. Why, now this is the wonder of it, that the first Preachers of the Gospel should be such rude unlearned men, and yet fo fuddenly, fo powerfully prevail over the learned World. and conquer so many, who had the greatest parts and abilities, and the strongest prejudices against it, to the simplicity of the Gospel. When Celsus objected that the Apostles were but a company of mean and illiterate perfons, forry Marriners and Fishermen, \* Origen quickly returns upon him with \* Contr. Cell. this answer, "That hence 'twas plainly evident, that they taught Christia- 116. I. p. 47, 48.

"nity by a Divine Power, when fuch perfons were able with fuch an un-"controlled fuccess to subdue men to the obedience of his Word; for that "they had no eloquent tongues, no fubtile and discursive head, none of the "refin'd and rhetorical Arts of Greece to conquer the minds of men. For my

" part ( fays be || in another place ) I verily believe that the Holy Fesus pur- || Lib. 3. p. 135-" posely made use of such Preachers of his Doctrine, that there might be no

"fuspicion, that they came instructed with Arts of Sophisty, but that it "might be clearly manifest to all the World, that there was no crafty de-

"fign in it, and that they had a Divine Power going along with them,

" which

Πλαζόμενοι.

SECT. II.

"which was more efficacious, than the greatest volubility of expression, or "ornaments of speech, or the artifices which were used in the Grecian com-

"positions. Had it not been for this Divine Power that upheld it (as he \* elsewhere argues) the Christian Religion must needs have sunk under those weighty pressures that lay upon it, having not onely to contend with the potent opposition of the Senate, Emperours, People, and the whole power of the Roman Empire, but to conflict with those home-bred wants and necessities. wherewith its own profesiours were oppressed and burthened.

6. IT could not but greatly vindicate the Apostles from all suspicion of forgery and imposture in the thoughts of fober and unbyaffed perfons, to fee their Doctrine readily entertained by men of the most discerning and inquifitive minds. Had they dealt onely with the rude and the simple, the idiot and the unlearned, there might have been some pretence to suspect, that they lay in wait to deceive, and defigned to impose upon the World by crafty and infinuative arts and methods. But, alas, they had other persons to deal with, men of the acutest wits, and most profound abilities, the wifest Philosophers, and most subtile disputants, able to weigh an argument with the greatest accuracy, and to decline the force of the strongest reasonings, and who had their parts edg'd with the keenest prejudices of education, and a mighty veneration for the Religion of their Country, a Religion that for for many Ages had governed the World, and taken firm possession of the minds of men. And yet notwithstanding all these disadvantages these plain men conquered the wife and the learned, and brought them over to that Doctrine that was despifed and scorned, opposed and persecuted, and that had nothing but its own native excellency to recommend it. A clear evidence that there was fomething in it beyond the craft and power of men. Is not this (favs \* Arnob. adv. an elegant \* Apologist, making his address to the Heathens) enough to make Gent. lib.2. p.21. you believe and entertain it, to consider that in so short a time it has diffused it felf over the whole World, civilized the most barbarous Nations, softned the roughest and most intractable tempers, that the greatest Wits and Scholars, Ora-

tours, Grammarians, Rhetoricians, Lawyers, Physicians and Philosophers have

onely the Greeks and Romans, but brought over the most barbarous Nations to

a compliance with the Laws of the Gospel, and that, not by force of Arms,

not by numerous bands of Souldiers, not by methods of torture and cruelty.

quitted their formerly dear and beloved (entiments, and heartily embraced the Precepts and Doctrines of the Gospel? Upon this account | Theodoret does I De Curand. with no less truth than elegancy insult and triumph over the Heathens: He tells them that whoever would be at the pains to compare the best Law-map. 123.

kers either amongst the Greeks or Romans, with our Fishermen and Publicans. would foon perceive what a Divine virtue and efficacy there was in them above all others, whereby they did not onely conquer their neighbours, not

Ibid. p. 128.

Ibid. p. 125.

Ibid. p. 135.

but by meek perfuafives, and a convincing the World of the excellency and usefulness of those Laws which they propounded to them. A thing which the wifest and best men of the Heathen-world could never doe, to make their dogmata and inflitutions univerfally obtain; nay, that Plato himself could never by all his plaufible and infinuative arts make his Laws to be entertained by his own dear Athenians. He farther shews them, that the Laws publifhed by our Fishermen and Tent-makers could never be abolished (like those made by the best amongst them) by the policies of Caius, the power of Claudius, the cruelties of Nero, or any of the succeeding Emperours, but still they went on conquering and to conquer, and made Millions both of Men and Women willing to embrace flames, and to encounter Death in its most horrid shapes, rather than disown and forsake them: whereof he calls to witness

The Life of S. PETER. those many Churches and Monuments every-where erected to the memory of Christian Martyrs, no less to the honour than advantage of those Cities and Countries, and in some sense to all Mankind.

7. THE fum of the Discourse is, in the Apostles words, that God chose 1 Cor. 1.27, 28. the foolish things of the world to confound the wife, the weak to confound those that are mighty, the base things of the world, things most vilified and despised, yea, and things which are not, to bring to nought things that are. These were the things, these the Persons whom God sent upon this errand, to silence the Wife, the Scribe, and the Disputer of this World, and to make foolish the wife- Vert. 22, 23, 24, dom of this World. For though the Jews required a fign, and the Greeks fought 25. after Wisadom, though the preaching a crucified Saviour was a scandal to the Jews, and foolishness to the learned Grecians , yet by this foolishness of preaching God was pleased to save them that believed: and in the event made it appear that the foolishness of God is wifer than men, and the weakness of God stronger than men. That so the honour of all might intirely redound to himself; so the A- Ist primi weath postle concludes, that no Flesh should glory in his presence, but that he that glo-sum sequences with should glory in the Lord rieth, should glory in the Lord.

ad pradicandum, ne fides credentium non virtute Dei, sed eloquentia atque dollrina sieri putaretur. Hicton. comm. in Matth. cap. 4. Tom. 9. p. 17.

#### SECT. II.

### Of S. Peter, from his first coming to Christ, till his being call'd to be a Disciple.

Peter, before his coming to Christ, a Disciple (probably) of John the Baptist. His first approaches to Christ. Our Lord's communication with him. His return to his Trade. Christ's entring into Peter's Ship, and preaching to the people at the Sea of Galilee. The miraculous draught of Filhes, Peter's great astonishment at this evidence of our Lord's Divinity. His call to be a Disciple. Christ's return to Capernaum, and healing Peter's Mother-

THOUGH we find not whether Peter before his coming to Christ was engag'd in any of the particular Sells at this time in the Tewilb Church, yet is it greatly probable, that he was one of the Disciples of John the Baptist. For first, 'tis certain that his brother Andrew was so, and we can hardly think, these two brothers should draw contrary ways, or that he who was so ready to bring his brother the early tidings of the Messiah, that the Sun of righteousness was already risen in those parts, should not be as solicitous to bring him under the discipline and influences of John the Baptist, the Day-star that went before him. Secondly, Peter's forwardness and curiosity at the first news of Christ's appearing, to come to him, and converse with him, shew that his expectations had been awakened, and some light in this matter conveyed to him by the preaching and ministery of John, who was the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths ftreight, shewing them who it was that was coming after him.

SECT. II.

John 1. 37.

John 1. 42.

2. HIS first acquaintance with Christ commenced in this manner. The Blessed Jesus having for thirty years passed through the solitudes of a private life, had lately been baptized in Fordan, and there publickly owned to be the Son of God by the most solemn attestations that Heaven could give him ; whereupon he was immediately hurried into the Wilderness to a personal contest with the Devil for forty days together. So natural is it to the enemy of mankind to malign our happiness, and to seek to blast our joys, when we are under the highest instances of the Divine grace and favour. His enemy being conquered in three let battels, and fled, he returned hence, and came down to Bethabara beyond Fordan, where John was baptizing his Profelytes, and endeavouring to fatisfie the Jews, who had fent to him curiously to enquire concerning this new Meffiah that appeared among them. Upon the great testimony which the Baptist gave him, and his pointing to our Lord then passing by him; two of John's disciples who were then with him presently followed after Christ, one of which was Andrew, Simon's brother. It was towards Evening when they came, and therefore probably they flayed with him all night, during which Andrew had opportunity to inform himfelf, and to fatisfie his most scrupulous enquiries. Early the next morning (if not that very evening) he hastned to acquaint his brother Simon with these glad tidings. 'Tis not enough to be good and happy alone; Religion is thete glad tidings. It is not enough to be good and nappy alone; Religion is one following risms a communicative principle, that like the circles in the water, delights to mo following in the first filling its influences round about it, and especially enough, it was it upon those, whom nature has placed nearest to us. He tells him, they had such it was it is found the long-look'd for Messiah, him whom Moses and the Prophets had so was, it was it is grant for and whom all the devout and pious of that Nation had so was it is grant for long expected.

Levy is as it is some of specifically some right of the most some of the comment. As we was a such as the comment of the some of the so

3. SIMON (one of those who look'd for the Kingdom of God, and waited for redemption of Israel) ravished with this joyfull news, and impatient of delay, presently follows his brother to the place: whither he was no sooner come, but our Lord to give him an evidence of his Divinity, falutes him at first fight by name, tells him what, and who he was, both as to his name and kindred, what title should be given him, that he should be call'd Cephas, or Peter; a name which he afterwards actually conferr'd upon him. What passed farther between them, and whether these two brothers henceforward personally attended our Saviour's motions in the number of his Disciples, the Sacred Story leaves us in the dark. It feems probable, that they stay'd with him for some time, till they were instructed in the first rudiments of his Doctrine, and by his leave departed home. For it's reasonable to suppose, that our Lord being unwilling, at this time especially, to awaken the jealousies of the State by a numerous retinue, might dismiss his Disciples for some time, and Peter and Andrew amongst the rest, who hereupon returned home to the exercise of their calling, where he found them

4. IT was now fomewhat more than a year, fince our Lord having en-Matth. 4. 23. tred upon the publick stage of action, constantly went about doing good, healing the fick, and preaching the Gospel of the Kingdom, residing usually at Capernaum, and the parts about it, where by the constancy of his preaching. and the reputation of his miracles, his fame spread about all those Countries: by means whereof multitudes of people from all parts flock'd to him, greedily defirous to become his Auditours. And what wonder if the parch'd

and barren Earth thirsted for the showres of Heaven? It happed that our Lord retiring out of the City, to enjoy the privacies of contemplation upon the banks of the Sea of Galilee, it was not long before the multitude found him out; to avoid the croud and press whereof he stept into a Ship or Fish-Luke s. s. er-boat, that lay near to the shore, which belonged to Peter (who together with his companions after a tedious and unfuccessfull night, were gone a-shore to wash and dry their Nets. He who might have commanded, was yet pleased to intreat *Peter* (who by this time was returned into his Ship) to put a little from the shore. Here being sate, he taught the people, who stood along upon the shore to hear him. Sermon ended, he resolved to seal up his doctrine with a miracle, that the people might be the more effectually convinced, that he was a Teacher come from God. To this purpose, he bad Simon launch out farther, and cast his Net into the Sea: Simon tells him. they had don't already, that they had been fishing all the last night, but in vain; and if they could not succeed then (the most proper season for that employment) there was less hope to speed now, it being probably about Noon. But because where God commands, it is not for any to argue, but obey: at our Lord's instance he let down the Net, which immediately inclofed fo great a multitude of Fishes, that the Net began to break, and they were forced to call to their partners, who were in a Ship hard by them, to come in to their affiftence. A draught fo great, that it loaded both their Boats, and that fo full, that it endangered their finking before they could get safe to shore: An instance, wherein our Saviour gave an ocular demonitration, that, as Messiah, God had put all things under his feet, not onely Fowls Pal. 8.6.7.8. of the Air, but the Fish of the Sea, and whatsoever passed through the paths of

The Life of S. PETER.

5. AMAZ'D they were all at this miraculous draught of Fishes, whereupon Simon in an ecstasie of admiration, and a mixture of humility and fear, threw himself at the feet of Christ, and pray'd him to depart from him, as a vile and a finfull person. So evident were the appearances of Divinity in this miracle, that he was over-powered and dazled with its brightness and lustre, and reflecting upon himself, could not but think himself unworthy the prefence of fo great a person, so immediately sent from God; and considering his own flate (Conscience being hereby more sensibly awakened) was afraid that the Divine vengeance might purfue and overtake him. But our Lord to abate the edge of his fears, affures him that this miracle was not done to amaze and terrifie him, but to strengthen and confirm his Faith; that now he had nobler work and employment for him; instead of catching Fish, he should, by perfuading men to the obedience of the Gospel, catch the Souls of men: And accordingly commanded him and his brother to follow him: (the same command which presently after he gave to the two Sons of Zebedee.) The word was no fooner spoken, and they landed, but disposing their concerns in the hands of friends (as we may prefume prudent and reasonable men would) they immediately left all, and followed him; and from this time Peter and the rest became his constant and inseparable Disciples living under the rules of his Discipline and Institutions.

6. FROM hence they returned to Capernaum, where our Lord entring into Simon's house (the place in all likelihood where he was wont to lodge during his refidence in that City) found his Mother-in-law visited with a vio- Matt. 8. 14. lent Fever. No privileges afford an exemption from the ordinary Laws of Mark t. 29. humane Nature; Christ under her roof did not protect this Woman from Joh. 11. 3. the assaults and invasions of a Fever. Lord, behold, he whom thou lovest is fick, as they faid concerning Lazarus. Here a fresh opportunity offered

SECT. 111.

it felf to Christ of exerting his Divine Power. No fooner was he told of it. but he came to her bed-fide, rebuked the Paroxysms, commanded the Fever to be gone, and taking her by the hand to lift her up, in a moment restored her to perfect health, and ability to return to the business of her Family, all cures being equally easie to Omnipotence.

#### SECT. III.

Of S. Peter, from his Election to the Apostolate, till the Confession which he made of Christ.

The Election of the Apostles; and our Lord's solemn preparation for it. The Powers and Commission given to them. Why Twelve chosen. Peter the first in order, not power. The Apostles when and by whom baptized. The Tradition of Euodius, of Peter's being immediately baptized by Christ, rejected. and its authorities proved insufficient. Three of the Apostles more intimately conversant with our Saviour. Peter's being with Christ at the raising Jairus his daughter. His walking with Christ upon the Sea. The creatures at God's command act contrary to their natural Inclinations. The weakness of Peter's Faith. Christ's power in commanding down the storm, an evidence of his Divinity. Many Disciples desert our Saviour's preaching. Peter's profession of constancy in the name of the rest of the Apostles.

I. OUR Lord being now to elect fome peculiar persons, as his immediate Vicegerents upon Earth, to whose care and trust he might commit the building up of his Church, and the planting that Religion in the World, for which he himself came down from Heaven; In order to it he privately over-night withdrew himself into a solitary Mountain (commonly called the Mount of Christ, from his frequent repairing thither, though fome of the Ancients will have it to be Mount Tabor ) there to make his iolemn address to Heaven for a prosperous success on so great a work. Herein leaving an excellent copy and precedent to the Governours of his Church, how to proceed in fetting apart persons to so weighty and difficult an employment. Upon this Mountain we may conceive there was an Oratory or place of prayer ( probably intimated by S. Luke's ή προσδιχή, for fuch Profeucha's, or Houses of Prayer, usually uncovered, and standing in the fields, the Tews had in several places ) wherein our Lord continued all night, not in one continued and intire act of devotion, but probably by intervals and repeated re-

Matth. 10. 1.

Luke 6. 12.

2. EARLY the next morning his Disciples came to him, out of whom he made choice of Twelve to be his Apostles, that they might be the conflant attendants upon his person, to hear his Discourses and be Eye-witnesfes of his Miracles; to be always conversant with him while he was upon Earth, and afterwards to be fent abroad up and down the World, to carry on that work which he himself had begun; whom therefore he invested with the power of working Miracles, which was more completely conferr'd upon them after his Ascension into Heaven. Passing by the several fancies and conjectures of the Ancients, why our Saviour pitch'd upon

the just number of Twelve (whereof before) it may deserve to be considered, whether our Lord being now to appoint the Supreme Officers and Governours of his Church, which the Apofile flyles, the Commonwealth of Ifrael, Ephel. 2. 12. might not herein have a more peculiar allusion to the twelve Patriarchs, as founders of their feveral Tribes, or to the constant Heads and Rulers of those twelve Tribes of which the body of the Fewish Nation did confist: Especially fince he himself seems elsewhere to give countenance to it, when he tells the Apostles that when the Son of man shall sit on the Throne of his Glory, that is, be gone back to Heaven, and have taken full possession of his Evangelical Kingdom, which principally commenc'd from his Refurrection, that then they also should fit upon twelve Thrones, judging the twelve Tribes of Ifra- Matth. 19.28. el, that is, they should have great powers and authorities in the Church. fuch as the power of the Keys, and other Rights of Spiritual Judicature and Sovereignty, answerable in some proportion to the power and dignity which the Heads and Rulers of the twelve Tribes of Ifrael did enjoy.

3. IN the enumeration of these twelve Apostles, all the Evangelists constantly place S. Peter in the front; and S. Matthew expresly tells us, that Matth. 10. 2. he was the first, that is, he was the first that was called to be an Apostle: his Age also and the gravity of his person more particularly qualifying him for a Primacy of Order amongst the rest of the Apostles, as that without which no fociety of men can be managed or maintained. Less than this, as none will deny him; fo more than this, neither Scripture nor Primitive antiquity do allow him. And now it was, that our Lord actually conferr'd that name upon him, which before he had promifed him, Simon he furna- Mark 3. 16. med Peter. It may here be enquired, when, and by whom the Apostles were baptized. That they were is unquestionable, being themselves appointed to confer it upon others; but when, or how, the Scripture is altogether filent. \* Nicephorus, from no worse an Authour, as he pretends, than \* Hist. Ecoles. Euodius, S. Peter's immediate successor in the See of Antioch, tells us, That lib.2. c.3. p.134. of all the Apostles Christ baptized none but Peter with his own hands; that Peter baptized Andrew, and the two fons of Zebedee, and they the rest of the Apostles. This, if so, would greatly make for the honour of S. Peter. But alas! his authority is not onely fuspicious, but supposititious, in a manner deferted by S. Peter's best friends, and the strongest champions of his cause: Baronius himself, however sometimes † willing to make use of him, † Ad An. 31. thour of that Book ) besides, that it is delivered upon an uncertain re- P. Gree. L. port, pretended to have been alledged in a discourse between one Dionysius Tom. 2. p. 1133-Bishop of Ascalon and his Clergy, out of a Book of Clemens, not now extant; his Authours are much alike, that is, of no great value and au-

4. AMONGST these Apostles, our Lord chose a Triumvirate, Peter and the two fons of Zebedee to be his more intimate companions, whom he admitted more familiarly than the rest, unto all the more secret passages and transactions of his Life. The first instance of which was on this occasion. Fairus, a Ruler of the Synagogue, had a daughter desperately Mark 4, 22fick, whose disease, having basfled all the arts of Physick, was onely curable by the immediate agency of the God of Nature. He therefore in all humility addresses himself to our Saviour; which he had no sooner done, but fervants came post to tell him, that it was in vain to trouble our Lord,

for that his daughter was dead. Christ bids him not despond, if his Faith held out, there was no danger. And fuffering none to follow him, but Peter, James and John, goes along with him to the house; where he was derided by the forrowfull friends and neighbours, for telling them that the was not perfectly dead. But our Lord entring in, with the commanding efficacy of two words, restor'd her at once both to life and perfect health.

Matt. 14. 17.

5. OUR Lord after this preached many Sermons, and wrought many Miracles: amongst which, none more remarkable, than his feeding a multitude of five thousand men, besides women and children, but with five Loaves and two Fishes; of which, nevertheless, twelve Baskets of fragments were taken up. Which being done, and the multitude dismissed. he commanded the Apostles to take Ship, it being now near night, and to crossover to Capernaum, whilft he himself, as his manner was, retired to a neighbouring mountain, to dispose himself to Prayer and Contemplation. The Apostles were scarce got into the middle of the Sea, when on a sudden a violent Storm and Tempest began to arise, whereby they were brought into present danger of their lives. Our Saviour, who knew how the case stood with them, and how much they laboured under infinite pains and fears, having himself caused this Tempest, for the greater trial of their Faith, a little before morning (for fo long they remained in this imminent danger) immediately conveyed himself upon the Sea, where the waves received him, being proud to carry their Master. He who refused to gratifie the Devil, when tempting him to throw himself down from the Pinnacle of the Temple, did here commit himself to a boisterous and instable Element, and that in a violent Storm, walking upon the water, as if it had been dry ground. But that infinite power that made and supports the World, as it gave rules to all particular beings, so can when it pleaseth countermand the Laws of their Creation, and make them act contrary to their natural inclinations. If God fay the word, the Sun will stand still in the middle of the Heavens; if, Go back, 'twill retrocede, as upon the Dial of Ahaz: if he command it, the Heavens will become as Braß, and the Earth as Iron, and that for three years and an half together, as in the case of Elijah's prayer; if he say to the Sea, Divide, 'twill run upon heaps, and become on both fides as firm as a wall of Marble. Nothing can be more natural, than for the fire to burn, and yet at God's command it will forget its nature, and become a fcreen and a fence to the three Children in the Babylonian Furnace. What heavier than Iron, or more natural than for gravity to tend downwards? and yet when God will have it, Iron shall float like Cork on the top of the water. The proud and raging Sea that naturally refuses to bear the bodies of men while alive, became here as firm as Brass, when commanded to wait upon and doe homage to the God of Nature. Our Lord walking towards the Ship, as if he had an intention to pass by it, he was espied by them, who presently thought it to be the Apparition of a Spirit. Hereupon they were feiz'd with great terrour and consternation, and their fears in all likelihood heightned by the vulgar opinion, that they are evil Spirits that chuse rather to appear in the night than by day. While they were in this agony, our Lord taking compassion on them, calls to them, and bids them not be afraid, for that it was no other than he himself. Peter ( the eagerness of whose temper carried him forward to all bold and resolute undertakings ) entreated our Lord, that if it was he, he might have leave to come upon the water to him. Having received his orders, he went out of the Ship, and walked upon the Sea to meet his Master. But when he found the wind to bear hard against him, and the waves to rife round about him, whereby probably the fight of Christ was SECT. III. The Life of S. PETER.

intercepted, he began to be afraid; and the higher his fears arose, the lower his Faith began to fink, and together with that, his body to fink under water: whereupon in a passionate fright he cried out to our Lord to help him, who, reaching out his arm, took him by the hand, and fet him again upon the top of the water, with this gentle reproof, O thou of little Faith, wherefore didst thou doubt? It being the weakness of our Faith that makes the influences of the Divine power and goodness to have no better effect upon us. Being come to the Ship, they took them in, where our Lord no fooner arrived, but the winds and waves observing their duty to their Sovereign Lord, and having done the errand which they came upon, mannerly departed, and vanished away, and the Ship in an instant was at the shore. All that were in the Ship being strangely astonished at this Miracle, and fully convinced of the Divinity of his person, came and did homage to him, with this confession, Of a truth thou art the Son of God. After which they went ashore, and landed in the Country of Genezareth, and there more fully acknowled-

ged him before all the people.

6. THE next day, great multitudes flocking after him, he entred into a John 6. 24. Synagogue at Capernaum, and taking occasion from the late Miracle of the loaves, which he had wrought amongst them, he began to discourse concerning himself, as the true Manna, and the Bread that came down from Heaven; largely opening to them many of the more fublime and Spiritual mysteries, and the necessary and important duties of the Gospel. Hereupon a great part of his Auditory, who had hitherto followed him, finding their understandings gravelled with these difficult and uncommon Notions, and that the duties he required were likely to grate hard upon them, and perceiving now that he was not the Melliah they took him for, whose Kingdom should consist in an external Grandeur and plenty, but was to be managed and transacted in a more inward and Spiritual way; hereupon fairly left him in open field, and henceforth quite turned their backs upon him. Whereupon our Lord, turning about to his Apostles, asked them, whether they al-To would go away from him? Peter (Spokes-man generally for all the rest) anfwered, whither should they go to mend and better their condition? should they return back to Moses? Alas! he laid a yoke upon them, which neither they nor their Fathers were able to bear. Should they go to the Scribes and Pharifees? they would feed them with Stones instead of Bread, obtrude humane Traditions upon them for Divine dictates and Commands. Should they betake themselves to the Philosophers amongst the Gentiles ? they were miserably blind and short-sighted in their Notions of things, and their sentiments and opinions not onely different from, but contrary to one another. No, 'twas he onely had the words of Eternal life, whose doctrine could instruct them in the plain way to Heaven; that they had fully affented to what both Fohn and he had faid concerning himself, that they were fully perfuaded both from the efficacy of his Sermons, which they heard, and the powerfull conviction of his Miracles, which they had feen, that he was the Son of the living God, the true Messiah and Saviour of the World. But notwithstanding this fair and plausible testimony, he tells them, that they were not all of this mind, that there was a Satan amongst them, one that was moved by the foirit and impulse, and that acted according to the rules and interest of the Devil: intimating Judas who should betray him. So hard is it to meet with a body of fo just and pure a constitution, wherein some rotten member or diftempered part is not to be found.

SECT.

#### SECT. IV.

#### Of S. Peter, from the time of his Confession, till our Lord's last Passover.

Our Saviour's Journey with his Apostles to Casarea. The Opinions of the People concerning him. Peter's eminent Confession of Christ, and our Lord's great commendation of it. Thou art Peter, and upon this Rock, &c. The Keys of the Kingdom of Heaven how given. The advantage the Church of Rome makes of these passages. This confession made by Peter in the name of the rest, and by others before him. No personal privilege intended to S. Peter: the same things elsewhere promised to the other Apostles. Our Lord's discourse concerning his Passion. Peter's unseasonable zeal in dissuading him from it, and our Lord's severe rebuking him. Christ's Transfiguration, and the glory of it : Peter how affected with it. Peter's paying tribute for Christ and himself. This Tribute, what. Our Saviour's discourse upon it. Offending brethren, how oft to be forgiven. The young man commanded to fell all. What compensation made to the followers of Christ. Our Lord's triumphant entrance into Jerufalem. Preparation made to keep the Passover.

Mark 8. 27. Matth. 16. 21. Luke 9. 18.

1. TT was some time since our Saviour had kept his third Passover at Jerufalem, when he directed his Journey towards Cæsarea Philippi; where by the way having like a carefull Master of his Family first prayed with his Apostles, he began to ask them (having been more than two Years publickly conversant amongst them) what the world thought concerning him. They answered, that the Opinions of Men about him were various and different; that some took him for John the Baptist, lately risen from the dead, between whose Doctrine, Discipline and way of life, in the main there was so great a Correspondence. That others thought he was Elias; probably judging fo from the gravity of his Person, freedom of his Preaching, the same and reputation of his Miracles, especially since the Scriptures assured them he was not dead, but taken up into Heaven; and had so expresly foretold, that he should return back again. That others look'd upon him as the Prophet Feremiah alive again, of whose return the Jews had great expectations, in so much that some of them thought the Soul of Jeremias was re-inspired into Zacharias. Or if not thus, at least, that he was one of the more eminent of the ancient Prophets, or that the Souls of fome of these Persons had been breathed into him; The Doctrine of the melep dixwois, or Transmigration of Souls first broached and propagated by Pythagoras, being at this time current amongst the fews, and owned by the Pharifees as one of their prime Notions and Principles.

2. THIS Account not fufficing, our Lord comes closer and nearer to them; tells them, It was no wonder if the common People were divided into these wild thoughts concerning him: but since they had been always with him, had been hearers of his Sermons, and spectatours of his Miracles, he enquired, what they themselves thought of him. Peter, ever forward to return an Answer, and therefore by the Fathers frequently styled, The Mouth of the

SECT. IV. The Life of S. PETER.

Apostles, \* told him in the name of the rest, That he was the Messiah, The \* To ther? Son of the living God, promised of old in the Law and the Prophets, heartily there of the defired and looked for by all good men, anointed and set apart by God to be the the set of the set the King, Priest and Prophet of his People. To this excellent and compression English and Prophet of his People. hensive consession of S. Peter's, our Lord returns this great Eulogie and Compensation; Blessed art thou, Simon Bar Jonah, Fless and Bloud hath not revea in Sameling. Ied it unto thee, but my Father which is in Heaven: That is, this Faith which Chrysolin hat 16, 483. thou hast now confessed, is not humane, contrived by Man's wit, or built upon his testimony, but upon those Notions and Principles which I was sent by God to reveal to the World, and those mighty and solemn attestations, which he has given from Heaven to the truth both of my Person and my Doctrine. And because thou hast so freely made this Confession, therefore I also fay unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it : That is, that as thy Name signifies a Stone or Rock, fuch shalt thou thy felf be, firm, folid and immovable, in building of the Church, which shall be so orderly erected by thy care and diligence, and so firmly founded upon that faith which thou hast now confessed. that all the assaults and attempts which the powers of Hell can make against it, shall not be able to overturn it. Moreover, I will give unto thee the Keys of the Kingdom of Heaven, and what soever thou shalt bind on Earth, shall be bound in Heaven, and what soever thou shalt loose on Earth, shall be loosed in Heaven: That is, thou shalt have that spiritual authority and power within the Church, whereby as with Keys thou shalt be able to shut and lock out obstinate and impenitent finners, and upon their repentance to unlock the door, and take them in again: And what thou shall thus regularly doe, shall be own'd in the Court above, and ratified by God in Heaven.

3. UPON these several passages, the Champions of the Church of Rome. mainly build the unlimited Supremacy and Infallibility of the Bishops of that See; with how much truth, and how little reason, it is not my present purpose to discuss. It may suffice here to remark, that though this place does very much tend to exalt the honour of S. Peter, yet is there nothing herein personal and peculiar to him alone, as distinct from, and preferred above the rest of the Apostles. Does he here make confession of Christ's being the Son of God? Yet, besides that herein he spake but the sense of all the rest, this was no more than what others had faid as well as he, yea before he was fo much as call'd to be a Disciple. Thus Nathanael at his first coming to Christ expresly told him, Rabbi, thou art the Son of God, Thou art the King of Israel. Joh. 1.49. Does our Lord here style him a Rock? All the Apostles are elsewhere equally called Foundations, yea faid to be the Twelve Foundations upon which the Wall Rev. 21. 14. of the new ferufalem, that is, the Evangelical Church is erected; and fome- Eph. 2. 20. times others of them besides Peter are called Pillars, as they have relation to the Church already built. Does Christ here promise the Keys to Peter ? that is, Power of Governing, and of exercising Church-censures, and of absolving penitent finners? The very fame is elsewhere promised to all the Apoftles, and almost in the very same terms and words. If thine offending Bro- Matt. 18. 17,18. ther, prove obstinate, tell it unto the Church; but, if he neglect to hear the Church, let him be unto thee an Heathen and a Publican. Verily, I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven, and whatsoever ye shall loose on Earth, shall be loosed in Heaven. And elsewhere, when ready to leave the World, he tells them, As my Father hath fent me, even so fend I Joh. 20.21,-23. you: whosesoever fins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. By all which it is evident, that our Lord did not here give any personal prerogative to S. Peter, as Universal Passour and

Head of the Christian Church, much less to those who were to be his Succeffours in the See of Rome; But that as he made his Confession in the name of the rest of the Apostles, so what was here promised unto him, was equally intended unto all. Nor did the more confidering and judicious part of the Fathers (however giving a mighty reverence to S. Peter) ever understand it in any other fense. Sure I am that \* Origen tells us, that every true Christian that makes this Confession with the same Spirit and Integrity which Saint Peter did, shall have the same blessing and commendation from Christ con-

ferr'd upon him.

Matth. 16. 21. Mark 8. 31. Luk. 9. 22.

loc. Tom. 3. fol. I

4. THE Holy Jesus, knowing the time of his Passion to draw on, began to prepare the minds of his Apostles against that fatal Hour; telling them what hard and bitter things he should suffer at Jerusalem, what affronts and indignities he must undergo, and be at last put to death with all the arts of torture and difgrace, by the Decree of the Fewish Sanhedrim. Peter, whom our Lord had infinitely encouraged and endeared to him, by the great things which he had lately faid concerning him, so that his spirits were now at oat, and his passions ready to overrun the banks, not able to endure a thought that fo much evil should befall his Master, broke out into an over-confident and unseasonable interruption of him: He took him and began to rebuke him, faying, Be it far from thee, Lord, this shall not be unto thee. Besides his great kindness and affection to his Master, the minds of the Apostles were not yet throughly purged from the hopes and expectations of a glorious reign of the Meffiah, so that Peter could not but look upon these sufferings as unbecoming and inconfistent with the state and dignity of the Son of God. And therefore thought good to advile his Lord, to take care of himself, and while there was time to prevent and avoid them. This, our Lord, who valued the redemption of Mankind infinitely before his own ease and safety, resented at fo high a rate, that he returned upon him with this tart and stinging reproof. Get thee behind me, Satan: The very fame treatment which he once gave to the Devil himself, when he made that insolent proposal to him, To fall down and worship him: though in Satan it was the result of pure malice and hatred; in Peter onely an errour of love and great regard. However our Lord could not but look upon it as a mischievous and diabolical counsel. prompted and promoted by the great adversary of Mankind. Away therefore, fays Christ, with thy hellish and pernicious counsel, Thou art an offence unto me, in feeking to oppose and undermine that great design, for which I purposely came down from Heaven: In this thou favourest not the things of God, but those that be of men, in suggesting to me those little shifts and arts of fafety and felf-preservation, which humane prudence, and the love of mens own felves are wont to dictate to them. By which, though we may learn Peter's mighty kindness to our Saviour, yet that herein he did not take his measures right. A plain evidence that his infallibility had not yet taken

Matth. 17. 1. Luke 9. 28.

Luk. 4. 8.

Pfalm 89, 12.

5. ABOUT a week after this, our Saviour being to receive a Type and Specimen of his future glorification, took with him his three more intimate Apostles, Peter, and the two sons of Zebedee, and went up into a very high Mountain, which the Ancients generally conceive to have been Mount Thabor, a round and very high Mountain, fituate in the Plains of Galilee. And now was even literally fulfilled what the Pfalmist had spoken, Tabor and Hermon (hall rejoyce in thy Name: for what greater joy and triumph, than to be peculiarly chosen to be the holy Mount, whereon our Lord in so eminent a manner received from God the Father honour and glory, and made fuch magnificent displays of his Divine power and Majesty? For while they were here

earnestly employed in Prayer, (as feldom did our Lord enter upon any eminent action, but he first made his address to Heaven) he was suddenly transformed into another manner of appearance; fuch a lustre and radiency darted from his face, that the Sun it felf shines not brighter at Noon day; such beams of light reflected from his garments, as out-did the light it felf that was round about them, so exceeding pure and white, that the Snow might blush to compare with it; nor could the Fullers art purific any thing into half that whiteness: an evident and sensible representation of the glory of that state, wherein the just shall walk in white, and shine as the Sun in the Kingdom of the Father. During this Heavenly scene, there appeared Moses and Elias, (who, as the Jews fay, shall come together) clothed with all the brightness and majesty of a glorified state, familiarly conversing with him, and discourfing of the death and fufferings which he was shortly to undergo, and his departure into Heaven. Behold here together the three greatest persons that ever were the Ministers of Heaven: Mojes, under God, the Institutour and Promulgatour of the Law; Elias, the great Reformer of it, when under its deepest degeneracy and corruption; and the Blessed Jesus, the Son of God, who came to take away what was weak and imperfect, and to introduce a more manly and rational institution, and to communicate the last Revelation which God would make of his mind to the World. Peter and the two Apostles that were with him, were in the mean time fallen asleep, heavy through want of natural rest, (it being probably night when this was done) or else overpowred with these extraordinary appearances, which the frailty and weakness of their present state could not bear, were fallen into a Trance. But now awaking were strangely surprised to behold our Lord surrounded with so much glory, and those two great persons conversing with him, knowing who they were, probably by some particular marks and signatures that were upon them, or else by immediate revelation, or from the discourse which pasfed betwixt Christ and them, or possibly from some communication which they themselves might have with them. While these Heavenly guests were about to depart, Peter in a great rapture and ecstasie of mind addressed himfelf to our Saviour, telling him how infinitely they were pleafed and delighted with their being there; and to that purpose desiring his leave, that they might erect three Tabernacles, one for him, one for Moses, and one for Elias. While he was thus faying, a bright cloud fuddenly over-shadowed the two great Ministers, and wrapt them up: out of which came a voice, This is my beloved Son , in whom I am well pleased, hear ye him: which when the Apostles heard, and faw the cloud coming over themselves, they were seized with a great consternation, and fell upon their faces to the ground, whom our Lord gently touched, bad them arise and disband their fears: whereupon looking up, they faw none but their Master, the rest having vanished and disappeared. In memory of these great transactions, \* Bede tells us, that \* De Loc. Sant. in pursuance of Saint Peter's petition about the three Tabernacles, there 4.17. were afterwards three Churches built upon the top of this Mountain, which in after times were had in great veneration, which might possibly give some foundation to that report which || one makes, that in his time there were || Bern. a Brifoundation to that report which || one makes, that in his time there were conditions to the flew'd the ruines of those three Tabernacles, which were built according to deal. in Terral to the ruines of those three Tabernacles, which were built according to the transfer of the transfer of the ruines of the ruin

6. AFTER this, our Lord and his Apostles, having travelled through Galilee, lib.3. c.7. P.355. the gatherers of the Tribute-money came to Peter, and asked him, whether his Manth. 17, 24. Master was not obliged to pay the Tribute, which God, under the Mosaick Law, commanded to be yearly paid by every Jew above Twenty Years old, to the use of the Temple, which so continued to the times of Velpasian,

SECT. IV.

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under whom the Temple being destroyed, it was by him transferred to the use of the Capital at Rome, being to the value of half a Shekel, or Fifteen pence of our money. To this question of theirs, Peter positively answers. yes; knowing his Master would never be backward, either to give unto Cafar the things that are Casar's, or to God the things that are God's. Peter 20ing into the house to give an account to his Matter, and to know his mind concerning it , Christ prevented him with this question , What thinkest thou. Simon, of whom do Earthly Kings exact Tribute, of their own Children and Family, or from other Pople? Peter answered, Not from their own Servants and Family, but from Strangers. To which our Lord presently replied. That then according to his own argument and opinion, both he himfelf, as being the Son of God, and they whom he had taken to be his Menial and Domestick Servants, were free from this Tax of Head-money, yearly to be paid to God. But rather than give offence, by feeming to despife the Temple, and to undervalue that Authority that had fetled this Tribute. he resolves to put himself to the expence and charges of a Miracle, and therefore commanded Peter to go to the Sea, and take up the first Fish which came to his Hook, in whose mouth he should find a piece of money (a Stater, in value a Shekel, or half a Crown ) which he took and gave to the Collectours, both for his Master and himself.

Marth, 19. 16. Mark 10. 17. Luke 18. 18.

Matth. 18. 21. felves towards their offending Brethren, Peter, being desirous to be more particularly informed in this matter, asked our Saviour, How oft a man was obliged to forgive his Brother, in case of offence and trespass, whether feven times were not enough? He told him, That upon his Neighbour's repentance, he was not onely bound to doe it feven times, but untill feventy times feven, that is, he must be indulgent to him, as oft as the offender returns and begs it, and heartily professes his forrow and repentance. Which he further illustrates by a plain and excellent Parable, and thence draws this Conclusion. That the same measures, either of compassion or cruelty, which men flow to their fellow Brethren, they themselves shall meet with at the hands of God, the Supreme Ruler and Justiciary of the World. It was not long after, when a brisk young man addressed himself to our Saviour, to know of him, by what methods he might best attain Eternal life. Our Lord. to humble his confidence, bad him fell his Estate, and give it to the poor: and, putting himself under his discipline, he should have a much better treafure in Heaven. The man was rich, and liked not the counsel, nor was he willing to purchase happiness at such a rate; and accordingly went away under great forrow and discontent. Upon which Christ takes occasion to let them know, how hardly those men would get to Heaven, who built their comfort and happiness upon the plenty and abundance of these outward things. Peter, taking hold of this opportunity, asked, What return they themselves should make, who had quitted and renounced whatever they had for his fake and fervice? Our Saviour answers, That no man should be a loser by his service; that, for their parts, they should be recompenced with far greater privileges; and that whoever should for fake houses or lands, kindred and relations, out of love to him and his Religion, should ejoy them again with infinite advantages in this World, if confiftent with the circumstances of their state, and those troubles and persecutions which would necessarily arise from the profession of the Gospel: however, they should have what would make infinite amends for all; Eternal life in the other World.

7. OUR Lord, after this, discoursing to them, how to carry them-

8. OUR Saviour, in order to his last fatal journey to Ferufalem, that he might the better comply with the Prophecy that went before of him. fent two of his Apostles; who in all probability were Peter and John, with an Authoritative Commission to fetch him an AB to ride on, ( he had none of his own; he who was rich, for our sakes made himself poor; he lived up- Manth 21.1. on charity all his life, had neither an Ass to ride on, nor an House where to lay his head, no nor after his death a Tomb to lie in, but what the charity of others provided for him ) whereon being mounted, and attended with the festivities of the people, he set forward in his journey; wherein there appears an admirable mixture of humility and Majesty: The AB he rode on became the meanness and meekness of a Prophet; but his arbitrary Commission for the fetching it, and the ready obedience of its owners, spake the prerogative of a King: The Palms born before him, the Garments strew'd in his way, and the joyfull Hofamahs and Acclamations of the people, proclaim at once both the Majesty of a Prince, and the Triumph of a Saviour. For fuch expressions of joy we find were usual in publick and festival solemnities; thus the \* Historian describing the Emperour Commodus his trium- \* Herod. lib. 1. phant return to Rome, tells us, that the Senate and whole people of Rome, to in vit. Comm. testifie their mighty kindness and veneration for him, came out of the City P. 17. to meet him, diagonpose of te nai mauta Etripse quevoi anon tota anguas corra, carrying Palms and Laurels along with them, and throwing about all forts of Flowers that were then in season. In this manner our Lord being entred the City, he foon after retired to Bethany, whence he dispatched Peter and John, Matth. 26, 17. to make preparation for the Passover; giving them instructions where he Mark 14. 12. would have it kept. Accordingly they found the person he had described to Luke 22. 7. them, whom they followed home to his house. Whether this was the house of John the Evangelist (as Nicephorus tells us) situate near Mount Sion, or of Simon the Leper, or of Nicodemus, or of Joseph of Arimathea, as others fe- H. Eccl. lib. t. verally conjecture; seeing none of the Evangelists have thought fit to tell us, 6.28. p. 104. it may not become us curioufly to enquire.

> u sa Sover ina bre Jelger

#### SECT. V.

#### Of S. Peter, from the last Passover, till the Death of Christ.

The Passover celebrated by our Lord and his Apostles. His washing their feet. Peter's imprudent modesty. The mystery and meaning of the action. The Traitour, who. The Lord's Supper instituted. Peter's consident promise of suffering with and for Christ. Our Lord's dislike of his confidence, and foretelling his denial. Their going to the Mount of Olives. Peter renews his refolution. His indifcreet zeal and affection. Our Saviour's Passion, why begun in a Garden. The bitterness of his Ante-passion. The drowziness of Peter and the two sons of Zebedee. Our Lord's great candour towards them, and what it ought to teach us. Christ's apprehension, and Peter's bold attempt upon Malchus. Christ deserted by the Apostles. Peter's following his Master to the High-priest's Hall, and thrice denying him, with Oaths and Imprecations. The Galilæan dialect, what. The Cock-crowing, and Peter's repentance upon it.

A LL things being now prepared, our Saviour with his Apostles comes down for the celebration of the Passover. And being entred into the house, they all orderly took their places. Our Lord, who had always taught them by his practice, no less than by his doctrine, did now particularly design to teach them humility and charity by his own example. And that the instance might be the greater, he underwent the meanest offices of the Ministery: towards the end therefore of the Paschal Supper, he arose from the Table, and laying afide his upper garment ( which, according to the fashion of those Eastern Countries, being long, was unsit for action ) and himself taking a Towel, and pouring water into a Bason, he began to wash all the Apostles feet; not discaining those of Judas himself. Coming to Peter, he would by no means admit an instance of fo much condescension. What? the Master doe this to the Servant? the Son of God to so vile a finner? This made him a fecond time refuse it, Thou shalt never wash my feet. But our Lord foon corrects his imprudent modesty, by telling him, That if be wash'd him not, he could have no part with him : Infinuating the mystery of this action, which was to denote Remission of sin, and the purifying virtue of the Spirit of Christ to be poured upon all true Christians. Peter, latisfied with the answer, soon altered his resolution, Lord, not my feet onely, but alfo my hands and my head. If the case be so, let me be wash'd all over, rather

than come short of my portion in thee. This being done, he returned again to the Table, and acquainted them with the meaning and tendency of this mystical action, and what force it ought to have upon them towards one another. The Washing it felf denoted their inward and Spiritual cleanfing by the Bloud and Spirit of Christ, symbolically typified and represented by all the Washings and

Iσοςυδς μίμαμα θεήμου Τη τεμονή ... Nonn. Paraphr. in loc. Baptisms of the Mosaick Institution: The washing of the feet respected our intire sanctification of our whole Spirit, Soul and

-ตเลอรอยู่ของ วิ เฉษอกเที

Ei માં તૈયા પૈદાનીના મહાઉનકર્ણ ભૂતો કૃષ્ણાના તે તરાવુર્ણ H yarne શું તૈયાર નિરાત પૈદાની કરતા તે તરાવુર્ણ Arman કે કૈદાન કરિયા કે પ્રાથમ દ્વારા પ્રતાનિક માત્ર Arman કર્માના કરિયા કર્મના પ્રતાન માત્ર તે ત્યાર દ્વારા માત્ર કર્મના કર્મના કર્મના કર્મના માત્ર સ્થાપ દ્વારા માત્ર કર્મના કર્મના કર્મના કર્મના માત્ર સ્થાપના કર્મના દ્વારા માત્ર કર્મના કર્મના કર્મના કર્મના માત્ર સ્થાપના કર્મના માત્ર સ્થાપના કર્મના સ્થાપના કર્મના માત્ર સ્થાપના કર્મના કર્મના માત્ર સ્થાપના કર્મના સ્થાપના 
"Ερρον δαφ ποίνσα στρόν, τελίσητε κ' σύτο! Πάντες εν άλληλοισην άμοιβαίφ πη Βεσμφ,

The Life of S. PETER. SECT. V.

Body, no part being to be left impure. And then, that all this should be done by so great a person, their Lord and Master, preached to their very fenses a Sermon of the greatest humility and condescension, and taught them how little reason they had to boggle at the meanest offices of kindness and charity towards others, when he himself had stoop'd to so low an abasure towards them. And now he began more immediately to reflect upon his fufferings, and upon him, who was to be the occasion of them; telling them that one of them would be the Traitour to betray him. Whereat they were strangely troubled, and every one began to suspect himself, till Peter ( whose love and care for his Master commonly made him start sooner than the rest ) made signs to Saint John, who lay in our Saviour's bosom, to ask him particularly who it was? which our Saviour presently did. by making them understand, that it was Judas Iscariot, who not lone after left the company.

2. AND now our Lord began the Institution of his Supper, that great folemn Institution which he was resolved to leave behind him, to be constantly celebrated in all Ages of the Church, as the standing monument of his love in dying for mankind. For now he told them, that he himself must his love in dying for maintain. To now he could not come. Peter, not well lour 13-36. leave them, and that whither he went, they could not come. Peter, not well lour 13-36. understanding what he meant, asked him whither it was that he was going? Our Lord replied, It was to that place, whither he could not now follow him: but that he should doe it afterwards: intimating the Martyrdom he was to undergo for the fake of Christ. To which Peter answered, that he knew no reason why he might not follow him, seeing that if it was even to the laying down of his life for his fake, he was most ready and refolved to doe it. Our Lord liked not this over-confident prefumption, and therefore told him, they were great things which he promifed, but that he took not the true measures of his own strength, nor espied the snares and designs of Satan, who defired no better an occasion than this, to fift and winnow them. But that he had prayed to Heaven for him, That his faith might nat fail: by which means being strengthened himself, he should be obliged to strengthen and confirm his brethren. And whereas he fo confidently affured him, that he was ready to go along with him, not onely into prison, but even to death it felf; our Lord plainly told him, That notwithstanding all his confident and generous resolutions, before the Cock crowed twice, that is, before three of the Clock in the morning, he would that very night three several times apply the resident three feveral times apply the resident three reverses the control of the Clock in the morning. deny his Master. With which answer our Lord wilely rebuked his confi. Theory when dence, and taught him (had he understood the lesson) not to trust to his \(\frac{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\infty}\rightarrow{\infty}\rightarrow{\infty}{2}\lnote{\infty}\rightarrow{\inf own strength, but intirely to depend upon him, who is able to keep us from in any vitas or falling. Withall infinuating, that though by his fin he would juftly forfeit vicens in the Divine grace and favour, yet upon his repentance he should be restored that the Divine grace and favour, yet upon his repentance he should be restored that the Divine grace and favour. to the honour of the Apoflolate, as a certain evidence of the Divine goodness who the divine grade of the Divine goodness who the first seis-

ประ ชายเรีย ของ สำหาร์ง (น.จ. ราปีเก. หูใช้ เกี่ยวงเค. หู มิกับกลาเชื ที่มี ที่สาสาย ขอยกรับของ นั้นนั้ง หู้ ที ของกับ อุทกอย่างประ ค. ที วิทธองเครื่องอย่ายเลือง เชื่อ คำ รับเม รถพระที่เชิง ผู้ นิสุสาร อุเกลของสาม บุลสารส ที่ไม่ Both: Com hace. 22. ที่ได้ใช้ สิท 67. 12. กับ 27. ค. 29. ค. 20.

3. HAVING fung an Hymn, and concluded the whole affair, he left the house where all these things had been transacted, and went with his Apostles unto the Mount of Olives: where he again put them in mind how Matth 26, 30. much they would be offended at those things which he was now to suffer; and Mark 14: 26: Peter again renewed his resolute and undaunted promise of fusfering, and dying with him; yea, out of an excessive confidence told him, That though all

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p. 114. \* Cyril. Com-

the rest should for sake and deny him, yet would not be deny him. How far will zeal and an indifcreet affection transport even a good man into vanity and prefumption! Peter questions others, but never doubts himself. So natural is felf-love, fo apt are we to take the fairest measures of our selves. Nay, though our Lord had but a little before, once and again reproved this vain humour, yet does he still, not onely persist, but grow up in it. So hardly are we brought to efpy our own faults, or to be fo throughly convinced of them, as to correct and reform them. This confidence of his inspired all the rest with a mighty courage, all the Apostles likewise assuring him of their conftant and unshaken adhering to him. Our Lord returning the same answer to Peter which he had done before. From hence they went down into the Village of Gethfemane, where, leaving the rest of the Apostles, he, accompanied with none but Peter, James and John, retired into a neigh\* Deloc. Hebrin bouring Garden, (whither, \* Eufebius tells us, Christians even in his time voc. Ted aquant, were wont to come folemnly to orier up their Prayers to Heaven, and where, 19 Gegr. Nab. as the || Arabian Geographer informs us, a fair and flately Church was built Clim 3 part 5 to the honour of the Virgin Mary) to enter upon the Ante-scene of the fatal Tragedy that was now approaching; it bearing a very fit proportion (as fome of the \* Fathers have observed) that as the first Adam fell and rument in Joan. 18. in'd mankind in a Garden, so a Garden should be the place where the fecond Theophylae. in Adam should begin his Passion, in order to the Redemption of the World. Gardens, which to us are places of repose and pleasure, and scenes of divertisement and delight, were to our Lord a school of Temptation, a Theatre of great horrours and fufferings, and the first approaches of the hour of darkness.

4. HERE it was that the Blessed Jesus laboured under the bitterest Agony that could fall upon humane Nature, which the holy Story describes by words fufficiently expressive of the highest grief and forrow, he was afraid, forrowfull and very heavy, yea, his Soul was περίλυπ . exceeding forrowfull, and that even unto death, he was fore amazed, and very heavy. he was troubled, inegizen, his Soul was shaken with a vehement commotion; yea, he was in an Agony, a word by which the Greeks were wont to represent the greatest conflicts and anxieties. The effect of all which was, that he prayed more earnestly, offering up prayers and supplications with strong cries and tears, as the Apoille expounds it, and sweat, as it were, great drops of bloud falling to the ground. What this bloudy sweat was, and how far natural or extraordinary, I am not now concerned to enquire. Certain it is, it was a plain evidence of the most intense grief and sadness: for if an extreme fear or trouble will many times cast us into a cold sweat, how great must be the commotion and conflict of our Saviour's mind, which could force open the pores of his body, lock'd up by the coldness of the night, and make not drops of sweat, but great drops, or (as the word Seinson signifies) clods of bloud to iffue from them. While our Lord was thus contending with these Ante-Passions, the three Apostles, whom he had left at some diflance from him, being tired out with watching, and disposed by the filence of the Night, were fallen fast asleep. Our Lord, who had made three several addresses unto Heaven, that, if it might consist with his Father's will, this bitter Cup might paß from him, (expressing herein the harmless and innocent defires of humane Nature, which always studies its own preservation ) between each of them came to visit the Apostles, and calling to Peter, asked him. Whether they could not watch with him one hour? adviling them to watch and pray, that they enter'd not into temptation, adding this Argument, That the spirit indeed was willing, but that the flesh was weak,

and that therefore there was the more need that they should stand upon their guard. Observe here the incomparable sweetness, the generous candour of our bleffed Saviour, to pass so charitable a censure upon an action, from whence malice and ill-nature might have drawn monsters and prodigies, and have represented it black as the shades of darkness. The request which our Lord made to these Apostles, was infinitely reasonable, to watch with him in his bitter Agony, their company at least being some refreshment to one, under fuch fad fatal circumflances; and this but for a little time, one hour, it would foon be over, and then they might freely confult their own ease and safety: 'Twas their dear Lord and Master, whom they now were to attend upon, ready to lay down his life for them, sweating already under the first skirmishes of his sufferings, and expecting every moment when all the powers of darkness would fall upon him. But all these considerations were drown'd in a profound fecurity, the men were fast asleep, and though often awakened and told of it, regarded it not, as if nothing but ease and foftness had been then to be dream'd of. An Action that look'd like the most prodigious ingratitude, and the highest unconcernedness for their Lord and Master, and which one would have thought had argued a very great coldness and indifferency of affection towards him. But he would not set it upon the Tenters, nor stretch it to what it might easily have been drawn to : he imputes it not to their unthankfulness, or want of affection, nor to their carelesness of what became of him, but merely to their infirmity and the weakness of their bodily temper, himself making the excuse, when they could make none for themselves, the spirit indeed is willing, but the sless is weak. Hereby teaching us, to put the most candid and favourable construction upon those actions of others, which are capable of various interpretations, and rather with the Bee to fuck honey, than with the Spider to draw poison from them. His last Prayer being ended, he came to them, and told them with a gentle rebuke, That now they might fleep on if they pleased, that the hour was at hand, that he should be betrayed, and delivered into the hands of men.

The Life of S. PETER.

5. WHILE he was thus discoursing to them, a Band of Souldiers sent from the High-priefts, with the Traitour Judas to conduct and direct them, rush'd into the Garden, and feized upon him: which when the Apostles faw, they asked him whether they should attempt his rescue. Peter (whose ungovernable zeal put him upon all dangerous undertakings ) without staying for an answer drew his Sword, and espying one more busie than the rest in laying hold upon our Saviour, which was Malchus ( who, though carrying Kingship in his name, was but Servant to the High-priest') struck at him, with an intention to dispatch him: but God over-ruling the stroak, it onely cut off his right Ear. Our Lord liked not this wild and unwarrantable zeal, and therefore intreated their patience, whilst he miraculously healed the Wound. And turning to Peter, bad him put up his Sword again; told him, that they who unwarrantably used the Sword, should themselves perish by it; that there was no need of these violent and extravagant courses; that if he had a mind to be rid of his Keepers, he could ask his Father, who would presently send more than twelve Legions of Angels to his rescue and deliverance: But he must drink the Cup which his Father had put into his hand: for how else should the Scriptures be fulfilled, which had expresly foretold, That these things must be? Whereupon, all the Apostles forfook him, and fled from him; and they who before in their promifes were as bold as Lions, now it came to it, like fearfull and timorous Hares, ran away from him: Peter and John, though staying last with him, yet fol-

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lowed the same way with the rest, preferring their own safety before the concernments of their Master.

Matth. 26. 57. Mark 14. 53. John 18. 12.

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6. NO fooner was he apprehended by the Souldiers, and brought out of the Garden, but he was immediately posted from one Tribunal to another. brought first to Annas, then carried to Caiaphas, where the Jewish Sanhedrim met together in order to his Trial and Condemnation. Peter having a little recovered himself, and gotten loose from his fears, probably encouraged by his Companion S. John, returns back to feek his Mafter: And finding them leading him to the High-priest's Hall, followed afar off, to see what would be the event and iffue. But coming to the Door, could get no admittance, till one of the Disciples who was acquainted there, went out and perfuaded the Servant, who kept the Door, to let him in. Being let into the Hall, where the Servants and Officers flood round the Fire . Feter also came thither to warm himself, where being espied by the Servant-maid that let him in, she, earnestly looking upon him, charged him with being one of Christ's Disciples; which Peter publickly denied before all the Company, positively affirming, that he knew him not; And presently withdrew himself into the Porch, where he heard the Cock crow: An intimation, which one would have thought should have awakened his Conscience into a quick fense of his duty, and the promise he had made unto his Master. In the Porch, another of the Maids fet upon him, charging him that he also was one of them that had been with Jesus of Nazareth: which Peter stoutly denyed, faying, that he knew not Christ; and the better to gain their belief to what he faid, ratified it with an Oath. So natural is it for one fin to draw

7. ABOUT an hour after, he was a third time fet upon, by a Servant of the High-prieft, Malchus his Kinsman, whose Ear Peter had lately cut off: By him he was charged to be one of Christ's Disciples; Yea, that his very speech betrayed him to be a Galilean. For the Galileans, though they did not speak a different language, had yet a different dialect, using a more confused and barbarous, a broader and more unpolified way of pronunciation than the rest of the Fews; whereby they were easily distinguishable in their speaking from other men: abundant inflances whereof there are extant in the Talmud at this day. Nay, not onely gave this evidence, but added, that he himself had seen him with Jesus in the Garden. Peter still resolutely denied the matter, and to add the highest accomplishment to his sin, ratified it not onely with an Oath, but a folemn Curfe and Execration, that he was not the person, that he knew not the man. 'Tis but a very weak excuse, which \*Benè negavit \* S. Ambrofe and some others make for this Act of Peter's, in saying, I knew not the Man, He did well ( fays he ) to deny him to be Man, whom he knew Ambr. in Luc. to be God. | S. Hierom takes notice of this pious and well-meant excuse made 22. Tom 5.p. 157. for Peter, though out of modesty he conceals the name of its Authour, but wad. Hillar. com-ment. in Matth. yet justly censures it as trisling and frivolous, and which to excuse Man from folly, would charge God with fallhood: for if he did not deny him. great fin: for no fooner had he done it, but the Cock crew again; at which intimation our Saviour turn'd about, and earnestly looked upon him: a glance that quickly pierced him to the Heart, and brought to his remembrance, what our Lord had once and again foretold him of, how foully and shamefully he should deny him: whereupon not being able to contain his forrow, he ran out of Doors to give it vent, and wept bitterly, passionately

bewailing his folly, and the aggravations of his fin; thereby endeavouring to make some reparation for his fault, and recover himself into the favour of Heaven, and to prevent the execution of Divine Justice, by taking a severe revenge upon himself: by these penitential tears he endeavoured to wash of his guilt: as indeed Repentance is the next step to Innocence.

#### SECT. VI.

#### Of S. Peter, from Christ's Resurrection, till his Ascension.

Our Lord's care to acquaint Peter with his Resurrection. His going to the Sea pulchre. Christ's appearance to Peter, when, and the Reasons of it: The Apostles Journey into Galilee: Christ's appearing to them at the Sea of Tiberias; His being discovered by the great draught of Fishes. Christ's questioning Peter's love; and why. Feed my Sheep, commended to Peter, imports no peculiar supereminent power and sovereignty. Peter's death and sufferings foretold. Our Lord takes his last leave of the Apostles at Bethany. His Afcension into Heaven. The Chapel of the Ascension. The Apostles joy at their Lord's Exaltation.

1. TAT became of Peter after his late Prevarication, whether he followed our Saviour through the feveral stages of his Trial, and personally attended, as a Mourner at the Funerals of his Master, we have no account left upon Record. No doubt he stayed at Jerusalem, and probably with S. John, together with whom we first find him mentioned, when both fetting forwards to the Sepulchre: which was in this manner. Early on that Morning, whereon our Lord was to return from the Grave, Mary Mag- Mark 16.1. dalen, and some other devout and pious Women brought Spices and Ointments, with a design to embalm the Body of our crucified Lord. Coming to the Sepulchre at Sun-rising, and finding the Door open, they entred in. where they were fuddenly faluted by an Angel, who told them, that Jefus was rifen, and bad them go and acquaint his Apostles, and particularly Peter, that he was returned from the dead; and that he would go before them into Galilee, where they should meet with him. Hereupon they returned back, and acquainted the Apostles with what had passed, who beheld the story as the product of a weak frighted fancy. But Peter and John presently haffned towards the Garden; John, being the younger and nimbler, out-ran Luke 24.12. his Companion, and came first thither, where he onely looked, but entred John 20. 2. not in, either out of fear in himfelf, or a great Reverence to our Saviour. Peter, though behind in space, was before in zeal, and being elder and more confiderate, came and resolutely entred in, where they found nothing but the Linnen Clothes lying together in one place, and the Napkin that was about his Head wrapped together in another; which being disposed with so much care and order, shewed (what was fallly sluggested by the Jews) that our Saviour's Body was not taken away by Thieves, who are wont more to confult their escape, than how to leave things orderly disposed behind

1 Cor. 15. 5. Luke 24. 34.

2. THE fame Day about Noon we may suppose it was, that our Lord himself appeared alone to Peter; being assured of the thing, though not so precifely of the time. That he did fo, S. Paul expressly tells us; and so did the Apostles to the two Disciples that came from Emmaus, The Lord is risen, and hath appeared unto Simon: which probably intimates, that it was before his appearing to those two Disciples. And indeed we cannot but think that our Lord would haften the manifestation of himself to him, as compassionating his cafe, being overwhelmed with forrow for the late shamefull denial of his Master: and was therefore willing in the first place to honour him with his prefence, at once to confirm him in the Article of his Refurrection, and to let him see, that he was restored to the place which before he had in his grace and favour. S. Paul mentioning his feveral appearances after his Refurrection, feems to make this the first of them, That he was seen of Cephas. Not that it was simply the first, for he first appeared to the Women. . But as \* Chrysostome observes, it was the first, that was made to Men. He was first To what and feel by him who most defired to fee him. He also adds several probable con-

The majorn is jectures, why our Lord first discovered himself to Peter: As, that required a more than ordinary firmness and resolution of mind, to be able to bear Jacons, red a more than oremany numbers and recommendation and feen him, and had heard their frequent Testimonies and Reports, had had their Faith greatly prepared and encouraged to entertain it; But he who was to be honoured with the first appearance had need of a bigger, and more undaunted Faith, left he should be over-born, of magesty a star, with such a strange and unwonted fight: That Peter was the first that had made a signal confession of his Master, and therefore it was fit and reasonable, that he should first see him alive after his Refurrection: That Peter had lately denied his Lord, the grief whereof lay hard upon him, that therefore our Saviour was willing to administer some consolation to him, and as soon as might be to let him see. that he had not cast him off; like the kind Samaritan, he made haste to help

him, and to pour Oil into his wounded Conscience.

3. SOME time after this, the Apostles began to resolve upon their journey into Galilee, as he himself had commanded them. If it be enquired why they went no fooner, feeing this was the first message and intimation, they had received from him; || S. Ambrofe his refolution feems very rational. that our Lord indeed had commanded them to go thither; but that their fears for fome time kept them at home; not being as yet fully fatisfied in the truth of his Refurrection, till our Lord by often appearing to them, had confirmed their minds, and put the case beyond all dispute. They went, as we may suppose, in several Companies, lest going all in one Body, they should awaken the power and malice of their enemies, and alarm the care and vigilancy of the State, which by reason of the Noise that our Saviour's Trial and Execution had made up and down the City and Countrey, was yet full of jealousies and fears, We find Peter, Thomas, Nathanael, and the two Sons of Zebedee, and two more of the Disciples arrived at some Town about the Sea of Tiberias: Where, the Providence of God guiding the Inflance of their employment, Peter, accompanied with the reft, returns to his old Trade of Fishing. They laboured all Night, but caught nothing. Early in the Morning a grave Person, probably in the habit of a Traveller, prefents himself upon the shore: And calling to them, asked them whether they had any meat: When they told him, No: He advised them to cast the Net on the right fide of the Ship, that so the Miracle might not seem to be the effect of chance, and they should not fail to speed. They did so, and the Net presently inclosed so great a draught, that they were scarce able to drag

it a shore. S. John amazed with the strangeness of the matter, told Peter that furely this must be the Lord, whom the Winds and the Sea, and all the Inhabitants of that watery Region were so ready to obey. Peter's zeal prefently took fire, notwithstanding the coldness of the Season, and impatient of the least moments being kept from the compa-

ny of his dear Lord and Master, without any confideration of the danger to which he exposed himfelf: he girt his Fisher's Coat about him, and throwing himself into the Sea, swam to shore, not being able to flay till the Ship could arrive, which came presently after. Landing, they found a Fire ready

made, and Fish laid upon it, either immediately created by his Divine power. or which came to the shore of its own accord, and offered it self to his hand. Which notwithstanding he commands them to bring of the Fish which they had lately caught, and prepare it for their Dinner, He himself dining with them; both that he might give them an inflance of mutual love and fellowship, and also assure them of the truth of his humane nature, since his return from the dead.

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4. DINNER being ended, our Lord more particularly addressed himfell to Peter; urging him to the utmost diligence in his care of Souls: and because he knew, that nothing but a mighty love to himself could carry him through the troubles and hazards of fo dangerous and difficult an employment; an employment attended with all the impediments, which either the perverseness of men, or the malice and subtilty of the Devil could cast in the way to hinder it; therefore he first enquired of him, whether he loved him more than the rest of the Apostles, herein mildly reproving his former overconfident resolution, that though all the rest should deny him, yet would not he deny him. Peter modeftly replied, not censuring others, much less preferring himself before them, that our Lord knew the integrity of his affection towards him. This Question he puts three several times to Peter, who as often returned the same Answer: It being but just and reasonable, that he who by a threefold denial had given so much cause to question, should now by a threefold confession \* give more than ordinary assurance of his sincere affection to \* To remain to his Mafter. Peter was a little troubled at this frequent questioning of his love, deprending the media of Council and therefore more expressly appeals to our Lord's omnificiency, that He who sines 1 2/2336 knew all things, must needs know that he loved him. To each of these conseries there fessions our Lord added this fignal trial of his affection; then, Feed my speep the figure that is, faithfully instruct and teach them, carefully rule and guide them, persection perthat is, faithfully instruct and teach them, carefully rule and guide them, per-fuade, not compell them; feed, not fleece; nor kill them. And so 'tis plain on the plain on the compell them; and the compelling the co stuade, not competition; reed, not neece; not kill them. And to the plain confess, it milest understood it, by the charge which he gives to the Guides mis samilingua and Rulers of the Church, that they should feed the Flock of God, taking the ferout, quintificated the ready mind. Neither as being Lords over God's heritage, but as examples to the men, quintification flock. But that by feeding Chriss's sheep and lambs, here commended to Saint profess. Aug. in Peter, should be meant an universal and uncontrollable Monarchy and Do. Joan Thallas, on, 56, 56. minion over the whole Christian Church, and that over the Apostles them- 1 Pet. 5. 1,2,3 felves and their Successours in ordinary, and this power and supremacy folely invested in S. Peter, and those who were to succeed him in the See of Rome, is fo wild an inference, and fuch a melting down words to run into any shape, as could never with any face have been offered, or been possible to have been imposed upon the belief of mankind, if men had not first subdued their reafon to their interest, and captivated both to an implicit faith and a blind obedience. For granting that our Lord here addressed his speech onely unto Pe-

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ter, yet the very fame power in equivalent terms is elsewhere indifferently granted to all the Apostles, and in some measure to the ordinary Pastours and Governours of the Church: As when our Lord told them, That all power was given him in Heaven and in Earth, by virtue whereof they should go teach and baptize all Nations, and preach the Gospel to every Creature: That they should feed God's flock, Rule well, inspect and watch over those over whom they had the Authority and Rule. Words of as large and more express fig-

nification, than those which were here spoken to S. Peter.

5. OUR Lord having thus engaged Peter to a chearfull compliance with the dangers that might attend the discharge and execution of his Office, now particularly intimates to him what that fate was that should attend him: telling him, that though when he was young he girt himself, lived at his own pleafure and went whither he pleafed; yet when he was old, he should stretch forth his hands, and another should gird and bind him, and lead him whither he had no mind to go: intimating, as the Evangelist tells us, by what death he Should glorifie God, that is, by Crucifixion, the Martyrdom which he afterward underwent. And then rifing up, commanded him to follow him; by this bodily attendance mystically implying his conformity to the death of Christ, that he should follow him in dying for the truth and testimony of the Gospel. It was not long after, that our Lord appeared to them to take his last farewel of them, when leading them out unto Bethany, a little Village upon the Mount of Olives, he briefly told them, That they were the persons, whom he had chosen to be the witnesses both of his Death and Resurrection; a testimony which they should bear to him in all parts of the World: In order to which he would after his Ascension pour out his Spirit upon them in larger meafures than they had hitherto received, that they might be the better fortified to grapple with that violent rage and fury wherewith both Men and Devils would endeavour to oppose them; and that in the mean time they should return to Jerusalem, and stay till these miraculous powers were from on high conferred upon them. His discourse being ended, laying his hands upon them, he gave them his folemn bleffing; which done, he was immediately taken from them, and being attended with a glorious guard and train of An-\* Paulin Bojff. 3. gels, was received up into Heaven. \* Antiquity tells us, that in the place ad Sever. ib. 2. where he last trod upon the rock, the impression of his feet did remain, which p. 130. Sulp. where he sait trou upon the rock, the impremon of his feet the remain, which sever. Hift. Sacr. Could never afterwards be filled up or impaired, over which Helena, Mother Hieron At Acap, the Ascension; in the floor whereof upon a whitish kind of flone, modern Hobm Ata App. the Ascension; in the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone, modern the floor whereof upon a whitish kind of flone whereof upon a whitish kind of flower whereof upon a whitish kind of flore whereof upon a whitish kind of flower wh J. Cotovic. Tis that of his right foot onely, the other being taken away by the Turks. part vid Sands and, as tis faid, kept in the Temple at Jerufalem. Our Lord being thus taken Relat. 134.156 from them, the Apostles were filled with a greater sense of his glory and materials. jesty, than while he was wont familiarly to converse with them; and having performed their folemn adorations to him, returned back to Ferufalem, waiting for the promise of the Holy Ghost, which was shortly after conferred upon them. They worshipped him, and returned to Jerusalem with great joy. They who lately were overwhelmed with forrow at the very mention of their Lord's departure from them, entertained it now with joy and triumph, being fully fatisfied of his glorious advancement at God's right hand, and of that particular care and providence which they were fure he would exercise towards them, in pursuance of those great trusts he had committed to them.

SECT. VII.

S. Peter's Acts, from our Lord's Ascension, till the Dispersion of the Church.

The Apostles return to Jerusalem. The Soon, or Upper-room, where they assembled, what. Peter declares the necessity of a new Apostle's being chosen in the room of Judas. The promise of the Holy Ghost made upon the day of Pentecost. The Spirit descended in the likeness of fiery cloven tongues, and why. The greatness of the Miracle. Peter's vindication of the Apostles from the slanders of the Jews, and proving Christ to be the promised Messiah. Great numbers converted by his Sermon. His going up to the Temple. What their stated hours of Prayer. His curing the impotent Cripple there, and discourse to the Jews upon it. What numbers converted by him. Peter and John feifed and cast into prison. Brought before the Sanhedrim, and their resolute carriage there. Their refusing to obey, when commanded not to preach Christ. The great security the Christian Religion provides for subjection to Magistrates in all lawfull instances of Obedience. The severity used by Peter towards Ananias and Saphira. The great Miracles wrought by him. Again cast into Prison, and delivered by an Angel. Their appearing before the Sanhedrim; and deliverance, by the prudent counsels of Gamaliel.

1. HE Holy Jesus being gone to Heaven, the Apostles began to act according to the Power and Commission he had left with them. In order whereunto, the first thing they did after his Ascension, was to fill up the vacancy in their College, lately made by the unhappy fall and Apostasie of Judas. To which end no fooner were they returned to Jerusalem, but they went els apaon, into an upper room. Where this apaon was, whether in the house of S. John, or of Mary John-Mark's Mother, or in some of the out-rooms belonging to the Temple, (for the Temple had over the Cloisters several Chambers for the service of the Priests and Levites, and as Repositories, where the confecrated Vessels and Utensils of the Temple were laid up, though it be not probable, that the Jews, and especially the Priests would fusfer the Apostles and their company to be so near the Temple ) I stand not to enquire. "Tis certain that the Jews usually had their paga, private Oratories in the upper parts of their houses, called , whire, for the more private Dan. 6. 16. exercises of their devotions. Thus Daniel had his אלייור , his upper-Chamber, ( 722 var sea the LXX. render it ) whither he was wont to retire to pray to his God: and \* Benjamin the few tells us, that in his time ( Ann. \* Benj. lin. p. 96. Christ. 1172.) the Jews at Babylon were wont to pray both in their Synagogues, ועלייות דניאר, and in that ancient upper-room of Daniel, which the Prophet himself built. Such an apper-Chamber, was that wherein S. Paul Acs 20.8. preached at Troas: and such probably this, where the Apostles were now met together, and in all likelihood the fame, where our Lord had lately kept the Passover, where the Apostles and the Church were assembled on the day of Pentecest, and which was then the usual place of their Religious Affemblies, as we have elfewhere observed more at \* large. Here the Church \* Frim. Christ.] being met to the number of about CXX, Peter, as President of the Assembly Part to the ... began to speak, and, applying himself to the whole Congregation, proposed

SECT

Homil. 3. in Äct. p. 28.

Acts 1. 15.

to them the choice of a new Apostle. And 'tis the remark which || S. Chryfostome makes upon this passage, that Peter herein would doe nothing without the common consent and approbation, હંઈર વહે ઉદ્યોગ્રહે, હંઈર વેલ્પ્રાહે, asluming no peculiar supereminent power and authority to himself. He put them in mind, that *Judas*, one of our Lord's Apostles, being betrayed by his own covetous and infatiable mind, had lately fallen from the honour of his place and ministery: that this was no more than what the Prophet had long fince foretold should come to pass, and that the rule and over-sight in the Church, which had been committed unto him, should be devolved upon a other: that therefore it was highly necessary, that one should be substituted in his room, and especially such a one as had been familiarly conversant with our Saviour, from first to last, that so he might be a competent witness both of his doctrine and miracles, his life and death, but especially of his Refurrection from the dead. For feeing no evidence is fo valid and fatisfactory, as the testimony of an eye-witness, the Apostles all along mainly insisted upon this. that they delivered no other things concerning our Saviour to the World, than what they themselves had seen and heard. And seeing his rising from the Dead was a principle likely to meet with a great deal of opposition, and which would hardlieft gain belief and entertainment with the minds of men, therefore they principally urg'd this at every turn, that they were eye-witneffes of his Resurrection, that they had seen, felt, eaten and familiarly conversed with him after his return from the Grave. That therefore fuch an Apostle might be chosen, two Candidates were proposed, Joseph, called Barsabas, and Matthias. And having prayed that the Divine Providence would immediately guide and direct the choice, they cast lots, and the lot fell upon Matthias, who was accordingly admitted into the number of the twelve Apostles. 2. FIFTY days fince the last Paffover being now run out, made way

Acts 2. 1.

for the Feast of Pentecost. At what time the great promise of the Holy Ghost was fully made good unto them. The Christian Assembly being met together, for the publick fervices of their Worship, on a sudden a sound, like that of a mighty wind, rush'd in upon them; representing the powerfull efficacy of that Divine Spirit, that was now to be communicated to them: After which there appeared little flames of fire, which, in the fashion of Cloven Tongues, not onely descended, but sate upon each of them, probably to note their perpetual enjoyment of this gift upon all occasions, that when necessary, they should never be without it; not like the Prophetick gifts of old, which were conferred but sparingly, and onely at some particular times Numb. 11.25. and seasons. As the seventy Elders prophesed and ceased not, but it was onely at fuch times as the Spirit came down and rested upon them. Hereupon they were all immediately filled with the Holy Ghoft, which enabled them in an inftant to fpeak feveral Languages, which they had never learn'd, and probably never heard of, together with other miraculous gifts and powers. Thus as the confounding of Languages became a curse to the old World. feparating men from all mutual offices of kindness and commerce, rendring one part of Mankind Barbarians to another: fo here, the multiplying feveral Languages became a bleffing, being intended as the means to bring men of all Nations into the unity of the faith, and of the knowledge of the Son of God, into the fellowship of that Religion, that would banish discords, cement differences, and unite mens hearts in the bond of peace. The report of fo fudden and strange an action presently spread it felf into all corners of the City, and there being at that time at Ferufalem multitudes of Fewish Profelytes, Devout men out of every Nation under Heaven, Parthians, Medes, Elamites (or Persians) the dwellers in Mesopotamia and Judwa, Cappadocia, Pontus and Afia minor, from Phrygia and Pamphylia, from Egypt and the parts of Libya and Cyrene, from Rome, from Crete, from Arabia, Tews and Profelytes ( probably drawn thither by the general report and

expectation which had fpread it felf over all the \* Eastern parts, and in a manner over all places of the Roman Empire, of the Jewish Messiah, that about this time should be born at Ferusalem ) they no fooner heard of it, but univerfally flocked to

\* Percrebuerat Oriente toto vetus & constant opinio, essentia oriente toto verus es conjunio opinio, essentia professi rerum potirentur. Id de Imperatore, esc. Succon. in vit. Vespas. c. 4. p. 728. eadem habet Tacitus Hiftor. 1. 5. c. 13. p. 540.

this Christian Assembly: where they were amazed to hear these Galileans fpeaking to them in their own native Languages, fo various, fo vaftly different from one other. And it could not but exceedingly encrease the wonder to reflect upon the meanness and inconsiderableness of the persons, neither affifted by natural parts, nor polithed by education, nor improved by use and custome: which three things Philosophers require to render a man accurate and extraordinary in any art or discipline, going & and ma thoras Ty- Ties. mist. φλόν· μάθησις δίχα φύσεως άλλιπές· άσκησις χωρίς άμροῦν άτελες, fays Plu-άλων· P· 2· tarch; Natural disposition without institution is blind, instruction without a genius and disposition is defective, and exercise without both is lame and imperfect. Whereas these Disciples had not one of these to set them off: their parts were mean, below the rate of the common people, the Galileans being generally accounted the rudest and most stupid of the whole Fewish Nation; their education had been no higher than to catch Fish, and to mend Nets; nor had they been used to plead causes, or to deliver themselves before great Assemblies; but spoke on a sudden, not premeditated discourses: not idle stories, or wild roving fancies, but the great and admirable works of God, and the mysteries of the Gospel beyond humane apprehensions to find out, and this delivered in almost all the Languages of the then known World. Men were feverally affected with it, according to their different tempers and apprehensions. Some admiring, and not knowing what to think on't; others, deriding it, faid, that it was nothing else but the wild raving effect of drunkenness and intemperance. At so wild a rate are men of prophane minds wont to talk, when they take upon them to pass their censure in the things of God.

3. HEREUPON the Apostles rose up, and Peter, in the name of the rest, took this occasion of discoursing to them: He told them, that this scandalous slander proceeded from the spirit of malice and falshood; that their censure was as uncharitable, as it was unreasonable; that they that are drunken, are drunk in the night; that it was against nature and custome for men to be in drink fo foon, too early for fuch a fuspicion to take place, it being now but about nine of the clock, the hour for Morning Prayer, till II darmes are of when men even of ordinary fobriety and devotion on Fellival days were with the work wont to fast. That these extraordinary and miraculous passages were but shows in the same way. the accomplishment of an ancient Prophecy, the fulfilling of what God had see the respective rise of the rise of t expresly foretold should come to pass in the times of the Messiah; that Fesus Bann deisomiof Nazareth had evidently approved himself to be the Meffiah sent from God him which to be the Meffiah sent from God him. Joseph de by many unquestionable miracles, of which they themselves had been eye- wit. sua. 10120. witnesses: And though by God's permission, who had determined by this means to bring about the Salvation of mankind, they had wickedly crucified and flain him, yet that God had raifed him from the dead: That it was not possible he should be holden always under the dominion of the Grave; nor was it confishent with the justice and goodness of God, and especially with those Divine predictions which had expresly foretold he should rise again from the dead: David having more particularly foretold,

rubbish.

That his fless should rest in hope, that God would not leave his Soul in Hell, neither suffer his boly one to see corruption; but would make known to him the ways of sife: That this Prophecy could not be meant concerning David himself, by whom it was spoken, he having many Ages since been turn'd to ashes, his body resolv'd into rottenness and putrefaction, his Tomb yet visible among them, from whence he never did return; that therefore it must needs have been prophetically spoken concerning Christ, having never been truly fulfill'd in any but him, who both died, and was risen again, whereof they were witnesses. Yea, that he was not onely risen from the dead, but ascended into Heaven, and according to David's prediction, Sate down on God's right hand, untill be made his Enemies his soot-stool: which could not be primarily meant of David, he never having yet bodily ascended into Heaven; that therefore the whole house of Israel ought to believe, and take notice, that this very Jesu, whom they had crucitied, was the person whom God had appointed to be the Messa had the Saviour of his Church.

4. THIS discourse in every part of it, like so many daggers, pierc'd them to the heart; who thereupon cryed out to Peter and his Brethren to know what they should doe. Peter told them, that there was no other way. than by an hearty and fincere repentance, and a being baptized into the Religion of this crucified Saviour, to expiate their guilt, to obtain pardon of fin, and the gifts and benefits of the Holy Ghost. That upon these terms the promifes of the new Covenant, which was ratified by the death of Christ. did belong to them and their children, and to all that should effectually believe and embrace the Gospel: farther pressing and persuading them by doing thus, to fave themselves from that unavoidable ruine and destruction, which this wicked and untoward generation of obstinate unbelieving Jews were shortly to be exposed to. The effects of his preaching were itrange and wonderfull: as many as believed were baptized: there being that day added to the Church no less than three thousand souls. A quick and plentifull harvest; the late sufferings of our Saviour, as yet fresh bleeding in their memories, the prefent miraculous powers of the Holy Ghost, that appeared upon them, the zeal of his Auditours, though heretofore mifplaced and mifguided, and above all, the efficacy of Divine grace, contributing to this numerous conversion.

5. THOUGH the converting so vast a multitude might justly challenge a place amongst the greatest miracles, yet the Apostles began now more particularly to exercise their miraculous power. Peter and John going up to the Temple, about three of the clock in the afternoon, towards the conclusion of one of the folemn hours of Prayer, ( for the Jews divided their day into four greater hours, each quarter containing three leffer under it, three of which were publick and flated times of prayer, instituted ( fay they ) by the three great Patriarchs of their Nation; the first from fix of the clock in the morning till nine, called hence the third hour of the day, instituted by Abraham, this was called חפלרו שחרית, or morning prayer: the fecond from nine till twelve, called the fixth hour, and this hour of prayer ordain'd by Isaac, this was called חפלרו צהרים, or mid-day prayer: the third from twelve till three in the afternoon, called the ninth hour, appointed by Jacob, called חפלרו ערביר, or evening prayer; and at this hour it was that these two Apostles went up to the Temple, where) they found a poor impotent Cripple, who, though above forty years old. had been lame from his Birth, lying at the beautifull Gate of the Temple, and asking an Alms of them. Peter earnestly looking on him, told him, he had no money to give him, but that he would give him that which was a

A&s 3. 1.

Vid. Druf. in Acts 3. 1.

commanded him in the Name of Jesus of Nazareth to rise up and walk. The word was no fooner faid, than the thing was done: Immediately the Nerves and Sinews were enlarged, and the Joynts returned to their proper use. The man standing up went into the Temple walking, leaping and praifing God. The beholding fo fudden and extraordinary a Cure begot great admiration in the minds of the People, whose curiosity drew them to the Apostles to see those who had been the Authours of it. Which Peter taking notice of, began to discourse to them to this effect; That there was no reafon they should wonder at them, as if by their own skill and art they had wrought this Cure, it being intirely done in the Name of their crucified Master, by the Power of that very Christ, that Holy and Just Person, whom they themselves had denied and delivered up to Pilate, and preferred a Rebel and a Murtherer before him, when his Judge was refolved to acquit him: and that though they had put him to death, yet that they were witnesses, that God had raised him up again, and that he was gone to Heaven, where he must remain till the times of the General Restitution: That he prefumed that this in them, as also in their Rulers, was in a great measure the effect of ignorance, and the not being throughly convinced of the Greatness and Divinity of his Person; which yet God made use of for the bringing about his Wife and Righteous Designs, the accomplishing of what he had foretold concerning Christ's Person and Sufferings, by Moses and Samuel, and all the holy Prophets which had been fince the World began: That therefore it was now high time for them to repent, and turn to God, that their great wickedness might be expiated, and that when Christ should shortly come in Judgment upon the Fewish Nation, it might be a time of comfort and refreshing to them, what would be of vengeance and destruction to other men: that they were the peculiar persons, to whom the bleflings of the promifes did primarily appertain, and unto whom God in the first place fent his Son, that he might derive his Bleffing upon them by turning them away from their iniquities. While Peter was thus discoursing to the People in one place, we may suppose that John was preaching to them in another; and the fuccess was answerable. The Apostles cast out the seed, and God immediately gave the increase. There being by this means no fewer than Five AGS 4. 4. Thousand brought over to the Faith: though 'tis possible the whole Body of

great deal better, restore him to his health; and lifting him up by the hand.

Believers might be comprehended in that number. 6. WHILE the Apostles were thus Preaching, the Priests and Saddu- Acts 4. 1. ces (who particularly appeared in this business, as being enemies to all tumults, or whatever might disturb their present ease and quiet, the onely portion of happiness they expected; besides that they hated Christianity, because fo expressly afferting the Resurrection) being vexed to hear this Doctrine vented amongst the People, intimated to the Magistrate, that this Concourse might probably tend to an Uproar and Infurrection: Whereupon they came with the Captain of the Temple (Commander of the Tower of Antonia, which stood close by, on the North-side of the Temple, wherein was a Roman Garrison to prevent or suppress, especially at Festival times, Popular Tumults and Uproars) who feized on the Apostles, and put them into Prison. The next Day they were convented before the Jewish Sanhedrim; and being asked by what Power and Authority they had done this; Peter resolutely answered, That as to the Cure done to this impotent Person, Be it known to them and all the Jews, that it was perfectly wrought in the Name of that Jesus of Nazareth, whom they themselves had crucified, and God had raised from the dead, and whom, though they had thrown him by as waste and

rubbish, yet, God had made head of the corner; and that there was no other way, wherein they, or others, could expect falvation, but by this crucified Saviour. Great was the boldness of the Apostles, admired by the Sanhedrim it felf, in this matter; especially if we consider, that this probably was the very Court that had so lately sentenced and condemned their Master, and being fleshed in such sanguinary proceedings, had no other way but to go on and justifie one cruelty with another: that the Apostles did not say these things in corners and behind the curtain, but to their very faces, and that in the open Court of Judicature, and before all the people: That the Apostles had not been used to plead in such publick places, nor had been polished with the Arts of education, but were ignorant, unlearned men, known not to be versed in the study of the Jewish Law.

7. THE Council (which all this while had beheld them with a kind of wonder, and now remembred that they had been the companions and attendants of the late crucified Jesus ) commanded them to withdraw, and debated amongst themselves what they should doe with them. The Miracle they could not deny, the fact being fo plain and evident, and therefore refolved strictly to charge them, that they should Preach no more in the Name of Jesus. Being called in again, they acquainted them with the Resolution of the Council, to which Peter and John replied, That they could by no means yield obedience to it, appealing to themselves, whether it was not more fit, that they should obey God, rather than them : And that they could not but testi-

fie what they had feen and heard. Nor did they in To मि बेनमा किए, में के बेनमा और, hold ceia हैं है this answer make any undue reflexion upon the power of the Magistrates, and the obedience due to them, it being a ruled case by the first dictates of reason, and the common vote and suffrage of Mankind, that Parents and Governours are not to be obeyed when their commands interfere with the obligations under which we fland to a fuperiour power. All authority is originally derived from God, and our duty to him may not be superseded by the Laws of any Authority deriving from him: and even Socrates himself in a parallel instance, when perfuaded to leave off his excellent way of institution and instructing youth, and to comply

parent. debit. p. 458. ubi pluribus firenue de elegamer nac ac re diyerti.
\* Εί ἐν με (δόφ εῖπν) ἐπὶ τέτεις ἀξιοιτε, ε΄ποιμί ἐν ὑιῶν, το ἐγοὰ ὑμᾶς ὁ ἀνθρες 'Αδτνεῶοι ἀστυζομαι δι κ) φιλῶ, πείσταμαι ἢ το 
ποιμί μελλον ἢ ὑμῶν. Socr. in Apol. apud Plat. n. 11. p. 25.

ठणमार् 🕒 • के हैं मार् म ह्युंनी हा म वे मारे प्रहाते, इस ठण्डी कि , वेशरे हमामार्कि • बेहह लेक्ट म्यान्ट्रेर, लेका बहुद्रशिकि,

σιμετερύντως πεισεταιποιώβων, ἀφεριτισών ή Ελλάων ὁ με αν ἀπειδάι, τιντός τις δείν. Muson. apud Stob. Serm. 77. de honor. Go obed.

with the humour of his Athenian Judges to fave his life, returned this anfwer, that \* indeed he loved and honoured the Athenians; but yet resolved to obey God rather than them. An answer almost the same both in substance and words, with that which was here given by our Apostles. In all other cases where the Laws of the Magistrate did not interfere with the commands of Christ, none more loyal, more compliant than they. As indeed no Religion in the World ever secured the interests of Civil authority like the Religion of the Gospel. It positively charges every soul of what rank or condition soever to be subject to the higher powers, as a Divine ordinance and institution, and that not for wrath onely, but for conscience sake; it puts men in mind to be subject to Principalities and Powers, and to obey Magistrates, to Submit to every Ordinance of man for the Lord's fake, both to the King as Supreme, and unto Governours as unto them that are fent by him: for so is the will of God. So far is it from allowing us to violate their persons, that it suffers us not boldly to censure their actions, to revile the God's, despise Dominions, and speak evil af Dignities; or to vilifie and injure them so much, as by a dishonourable thought; commanding us when we cannot obey, to fuffer the most rigorous

penalties imposed upon us with calmness, and to possess our souls in patience. Thus when these two Apostles were shortly after again summoned before the Council, commanded no more to Preach the Christian Doctrine, and to be fcourged for what they had done already, though they could not obey the one, they chearfully submitted to the other without any peevish or tart reflexions, but went away rejoycing. But what the carriage of Christians was in this matter in the first and best ages of the Gospel, we have in another place fufficiently discovered to the World. We may not withhold our Prim. Christ. obedience, till the Magistrate invades God's Throne, and countermands his Part 3. Ch. 4. authority, and may then appeal to the fense of Mankind, whether it be not most reasonable that God's authority should first take place, as the Apostles here appealed to their very Judges themselves. Nor do we find that the Sanhedrim did except against the Plea. At least whatever they thought, yet not daring to punish them for fear of the People, they onely threatned them, and let them go: who thereupon presently return'd to the rest of the Apostles and Believers.

8. THE Church exceedingly multiplied by these means: And that so great

a Company (most whereof were poor) might be maintained, they generally fold their Estates, and brought the Money to the Apostles, to be by them deposited in one common Treasury, and thence distributed according to the feveral exigencies of the Church: which gave occasion to this dreadfull Inflance. Ananias and his Wife Saphira having taken upon them the profession Acts 5, 10 of the Gospel, according to the free and generous spirit of those times, had confecrated and devoted their Estate to the honour of God, and the necessities of the Church. And accordingly fold their Possessions, and turned them into Money. But as they were willing to gain the reputation of charitable Persons, so were they loth wholly to cast themselves upon the Divine Providence, by letting go all at once, and therefore privately withheld part of what they had devoted, and bringing the rest, laid it at the Apostles feet : hoping herein they might deceive the Apostles , though immediately guided by the Spirit of God. But Peter, at his first coming in. treated Ananias with these sharp enquiries; Why he would suffer Satan to fill his heart with fo big a wickedness, as by keeping back of his estate. to think to deceive the Holy Ghoft? That before it was fold, it was wholly at his own disposure; and after, it was perfectly in his own power fully to have performed his vow: So that it was capable of no other interpretation, than that herein he had not onely abused and injured men, but mocked God, and, what in him lay, lyed to, and cheated the Holy Ghost; who, he knew, was privy to the most secret thoughts and purposes of his heart. This was no fooner faid, but fuddenly to the great terrour and amazement of all that were present, Ananias was arrested with a stroke from Heaven, and fell down dead to the ground. Not long after his Wife came in, whom Peter entertained with the same severe reproofs, wherewith he had done her Husband, adding, that the like fad fate and doom should immediately seize upon her, who thereupon dropt down dead: As she had been Copartner with him in the Sin. becoming sharer with him in the punishment. An instance of great severity, filling all that heard of it with fear and terrour, and became a feafonable prevention of that hypocrific and diffimulation, wherewith many might poffibly think to have imposed upon the Church.

9. THIS severe Case being extraordinary, the Apostles usually exerted their power in fuch Miracles as were more usefull and beneficial to the World: Curing all manner of Difeases, and dispossessing Devils: Inso- Acts 5, 12, much that they brought the Sick into the Streets, and laid them upon Beds

Annot. in loc.

and Couches, that at least Peter's shadow, as he passed by, might come upon them. These astonishing Miracles could not but mightily contribute to the propagation of the Gospel, and convince the World that the Apostles were more confiderable Persons than they took them for, poverty and meanness being no bar to true worth and greatness. And, methinks, \* Erasmus his reflexion is here not unfeafonable; that no honour or fovereignty, no power or dignity was comparable to this glory of the Apostle; that the things of Christ, though in another way, were more noble and excellent than any thing that this World could afford. And therefore he tells us, that when he beheld the state and magnificence wherewith Pope Julius the Second appeared first at Bononia, and then at Rome, equalling the triumphs of a Pompey, or a Casar; he could not but think how much all this was below the greatness and majesty of S. Peter, who converted the World, not by Power or Armies, not by Engines or Artifices of pomp and grandeur, but by Faith in the power of Christ, and drew it to the admiration of himself: and the same state ( fays he ) would no doubt attend the Apostles Successiours, were they Men of the same temper and holiness of life. The Jewish Rulers alarm'd with this News, and awakened with the growing numbers of the Church, send to apprehend the Apostles, and cast them into Prison. But God, who is never wanting to his own cause, sent that night an Angel from Heaven to open the Prison doors, commanding them to repair to the Temple, and to the exercise of their Ministery. Which they did early in the Morning, and there taught the People. How unfuccessfull are the projects of the wisest Statesmen, when God frowns upon them! how little do any counfels against Heaven prosper! In vain is it to shut the doors, where God is resolved to open them; the firmest Bars, the strongest Chains cannot hold, where once God has defigned and decreed our liberty. The Officers returning the next Morning, found the Prison shut and guarded, but the Prisoners gone: Wherewith they acquainted the Council, who much wondred at it: but being told where the Apostles were, they sent to bring them without any noise or violence before the Sanhedrim: where the High-priest asked them, how they durst go on to propagate that Doctrine which they had so strictly commanded them not to preach? Peter in the name of the rest told them, That they must in this case obey God rather than men: That though they had so barbarously and contumeliously treated the Lord Jesus, yet that God had raifed him up, and exalted him to be a Prince and a Saviour to give both repentance and remission of sins: That they were witnesses of these things. and so were those miraculous Powers which the Holy Ghost conferred upon all true Christians. Vexed was the Council with this Answer, and began to confider how to cut them off. But Gamaliel, a grave and learned Senatour, having commanded the Apostles to withdraw, bad the Council take heed what they did to them; putting them in mind, that feveral persons had heretofore raifed parties and factions, and drawn vast Numbers after them: but that they had miscarried, and they and their defigns come to nought: that therefore they should doe well to let these men alone: that if their doctrines and defigns were merely humane, they would in time of themselves fall to the ground; but if they were of God, it was not all their power and policies would be able to defeat and overturn them: and that they themfelves would herein appear to oppose the counsels and designs of Heaven. With this prudent and rational advice they were fatisfied; and having commanded the Apostles to be scourged, and charged them no more to preach this doctrine, restored them to their liberty. Who notwithstanding this charge and threatning returned home in a kind of triumph, that they were

accounted worthy to fuffer in fo good a cause, and to undergo shame and reproach for the sake of so good a Master. Nor could all the hard usage they met with from men discourage them in their duty to God, or make we will stop them less zealous and diligent both publickly and privately to preach Christ washed. In revery place.

#### SECT. VIII.

Of S. Peter's Acts, from the Dispersion of the Church at ferusalem, till his contest with S. Paul at Antioch.

The great care of the Divine Providence over the Church. Peter dispatched by the Aposses to consist the Church newly planted at Samaria. His bassing and filencing Simon Magus there. His going to Lydda, and curing Aneas. His raising Dorcas at Joppa. The Vision of all sorts of Creatures presented to him, to prepare him for the conversion of the Gentiles. His going to Cornelius, and declaring God's readmess to receive the Gentiles into the Church. The Baptizing Cornelius and his Family. Peter consured by the Jews for conversing with the Gentiles. The mighty prejudices of the Iews against the Gentiles noted out of Heathen Writers. Peter cast into prison by Herod Agrippa: miraculously delivered by an Angel. His discourse in the Synod at Jerusalem, that the Gentiles might be received without being put under the obligation of the Law of Moses. His unworthy compliance with the Jews at Antioch, in opposition to the Gentiles, severely checked and resisted by Saint Paul. The illuse Porphyry makes of this disperence. The conceit of some that it was not Peter the Apossile him to the Seventy.

1. THE Church had been hitherto toffed with gentle florins, but now a more violent tempest overtook it, which began in the Proto-Mar- Acts 8. 1. tyr Stephen, and was more vigorously carried on afterwards; by occasion whereof the Disciples were dispersed. And God, who always brings good out of evil, hereby provided, that the Gospel should not be confin'd onely to Ferusalem. Hitherto the Church had been crowded up within the Citywalls, and the Religion had crept up and down in private corners; but the professours of it being now dispersed abroad by the malice and cruelty of their enemies, carried Christianity along with them, and propagated it into the neighbour Countries, accomplishing hereby an ancient Prophecy, That out Ital 2.3 of Sion should go forth the Law, and the Word of the Lord from Ferusalem. Thus God over-rules the malice of men, and makes intended poison to become food or physick. That Divine Providence that governs the World, more particularly superintends the assairs and interests of his Church, so that no weapon form'd against Israel shall prosper; curses shall be turned into blesfings, and that become an eminent means to enlarge and propagate the Gospel, which they designed as the onely way to suppress and stifle it. Amongst

those that were scattered, *Philip* the *Deacon* was driven down unto *Samaria*, where he preached the Gospel, and confirmed his preaching by many miraculous cures, and dispossed povils. In this City there was one *Simon*, who by Magick Arts and Diabolical Sorceries sought to advance himself into a great same and reputation with the People, infomuch that they generally

\* J.Mart. Apol.a. beheld him as the great power of God, for so the \* Ancients tell us, he used to style himself, giving out himself to be the first and chiefest Deity, the Father, who is God over all, that is, that he was that which in every Nation was Tertuli. de pre-accounted the supreme Deity. This man hearing the Sermons, and beholssing. Hall the Miracles that were done by Philip, gave up himself amongst the number of believers, and was baptized with them. The Apostles, who yet re-

ber of believers, and was baptized with them. The Apostles, who yet remained at Ferufalem, having heard of the great fuccess of Philip's ministery at Samaria, thought good to fend fome of their number to his affiftence. And accordingly deputed Peter and John, who came thither. Where having prayed for, and laid their hands upon these new converts, they presently received the Holy Ghost. Simon the Magician observing that by laying on of the Apostle's hands, miraculous gifts were conferred upon men, offered them a confiderable fum of money to invest him with this power, that on whom he laid his hands they might receive the Holy Ghost. Peter perceiving his rotten and infincere intentions, rejected his impious motion with fcorn and detestation: Thy money perish with thee. He told him that his heart was naught and hypocritical; that he could have no share nor portion in so great a privilege; that it more concern'd him to repent of fo great a wickedness. and fincerely feek to God, that fo the thought of his heart might be forgiven him; for that he perceived that he had a very vitious and corrupt temper and constitution of mind, and was as yet bound up under a very wretched and miferable state, displeasing to God, and dangerous to himself. The Conscience of the man was a little startled with this, and he prayed the Apofiles to intercede with Heaven, that God would pardon his fin, and that none of these things might fall upon him. But how little cure this wrought upon him, we shall find elsewhere, when we shall again meet with him afterwards. The Apostles having thus confirmed the Church at Samaria, and preached up and down in-the Villages thereabouts, returned back to Jerusalem, to joyn their counsel and affistence to the rest of the Apostles.

2. THE florm, though violent, being at length blown over, the Church enjoyed a time of great calmness and serenity: during which Peter went out to vifit the Churches lately planted in those parts by those Disciples who had been dispersed by the persecution at ferusalem. Coming down to Lydda, the first thing he did was to work a cure upon one Aneas, who being crippl'd with the Palfie, had layn bed-rid for eight years together. Peter coming to him, bad him in the name of Christ to arise, and the man was immediately restored to perfect health. A miracle that was not confined onely to his perfon, for being known abroad generally brought over the Inhabitants of that place. The fame of this miracle having flown to Joppa, a Sea-port Town, fome fix miles thence; the Christians there presently sent for Peter upon this occasion. Tabitha, whose Greek name was Dorcas, a woman venerable for her piety and diffusive charity, was newly dead, to the great lamentation of all good men, and much more to the loss of the poor that had been relieved by her. Peter, coming to the house, found her dressed up for her Funeral folemnity, and compatied about with the forrowfull Widows, who shewed the Coats and Garments wherewith she had cloathed them, the badges of her charitable liberality. Peter, shutting all out, kneeled down and prayed, and then turning him to the body, commanded her to arife, and lifting her up by the hand, presented her in perfect health to her friends, and those that were about her: by which he confirmed many, and converted more to the Faith. After which he staid some considerable time at Joppa, lodging in the house of Simon a Tanner.

3. WHILE he abode in this City, retiring one morning to the house- Acts to g. top to pray, ( as the Jews frequently did, having thence a free and open prospect towards Jerusalem and the Temple ) it being now near Noon, which was the conclusion of one of their stated times of Prayer, he found himself hungry, and called for meat : but while it was preparing he himself fell into a Trance, wherein was presented to him a large sheet let down from Heaven, containing all forts of Creatures, clean and unclean; a voice at the fame time calling to him, that he should rise, kill freely, and indifferently feed upon them; Peter tenacious as yet of the Rites and Institutions of the Mosaick Law, rejoyn'd, That he could not doe it, having never eaten any thing that was common or unclean. To which the voice replied, That what God had cleanfed he should not account or call common. Which being done thrice, the Vessel was again taken up into Heaven, and the Vision prefently disappeared. By this symbolick representment, though Peter at prefent knew not what to make of it, God was teaching him a new leffon, and preparing him to go upon an Errand and Embassy, which the Spirit at the fame time expresly commanded him to undertake. While he was in this doubtfull posture of mind, three messengers knock'd at the door, enquiring for him, from whom he received this account: That Cornelius a Roman, Captain of a Band of Italian Souldiers at Cafarea, a person of great Piety and Religion (being a Profelyte at the Gate, who though not observing an exact conformity to the Rites of the Mofaick Law, did yet maintain some general correspondence with it, and lived under the obligation of the feven Precepts of the Sons of Noah) had by an immediate command from God fent for him. The next day Peter, accompanied with some of the Brethren, went along with them, and the day after they came to Casarea. Against whose arrival Cornelius had fummoned his friends and kindred to his house. Peter arriving, Cornelius ( who was affected with a mighty reverence for fo great a Person) fell at his Feet and worshipped him: a way of address frequent in those Eaftern Countries towards Princes and great men, but by the Greeks and Romans appropriated as a peculiar honour to the gods. Peter, rejecting the honour, as due onely to God, entred into the house, where he first made his Apology to the Company, that though they could not but know, that it was not lawfull for a few to converse in the duties of Religion with those of another Nation, yet that now God had taught him another leffon. And then proceeded particularly to enquire the reason of Cornelius his sending for him. Whereupon Cornelius told him, That four days fince, being conversant in the duties of Fasting and Prayer, an Angel had appeared to him, and told him, that his Prayers and Alms were come up for a memorial before God. that he should fend to Joppa for one Simon Peter, who lodged in a Tanner's house by the Sea side, who should farther make known his mind to him; that accordingly he had fent, and being now come, they were there met to hear what he had to fay to them. Where we fee, that though God fent an Angel to Cornelius to acquaint him with his will, yet the Angel was onely to direct him to the Apostle for instruction in the Faith; which no doubt was done, partly that God might put the greater honour upon an inflitution, that was likely to meet with contempt and fcorn enough from the World; partly to let us fee, that we are not to expect extraordinary and miraculous ways of teaching and information, where God affords ordinary means. 4. HERE-

Acts 9. 32.

40 4. HEREUPON Peter began this Discourse, that by comparing things

A&s 11. 1.

it was now plain and evident, that the partition-wall was broken down; that God had no longer a particular kindness for Nations or Persons; that it was not the Nation, but the Religion; not the outward quality of the man, Vos estis templum but the inward temper of the mind that recommends men to God; that the Domini, or Spiequally dear to Heaven; that God has as much respect for a just and a vertu-Et de Hierojoly-mis for de Britan ous person in the Wilds of Scythia, as upon Mount Sion: that the reconcinits of the Dillag and making peace between God and Man by Jefus Christ, was the Doctor and easility frine published by the Prophets of all and Table 19 few Christ, was the Doctor and the Christ of trine published by the Prophets of old, and of late, since the times of John, preached through Galilee and Judæa, viz. that God had anointed and confecrated Jesus of Nazareth with Divine Powers and Graces, in the exercise whereof he constantly went about to doe good to men: that they had seen all he had done amongst the fews, whom though they had slain and crucified, yet that God had raifed him again the third day, and had openly flew'd him to his Apostles and followers, whom he had chosen to be his peculiar witnesses, and whom to that end he had admitted to eat and drink with him after his Refurrection, commanding them to preach the Gospel to Mankind, and to testifie that he was the person whom God had ordained to be the great Judge of the World: that all the Prophets with one confent bore witness of him: that this fesus is he, in whose Name whosever believes. should certainly receive remission of fins. While Peter was thus preaching to them, the Holy Ghoft fell upon a great part of his Auditory, enabling them to speak several Languages, and therein to magnifie the giver of them. Whereat the Jews, who came along with Peter, did sufficiently wonder, to see that the gifts of the Holy Ghost should be poured upon the Gentiles. Peter feeing this, told the company that he knew no reason why these persons should not be baptized, having received the Holy Ghost as well as they; and accordingly commanded them to be baptized. For whose farther confirmation he flaid fome time longer with them. This act of Peter's made a great noise among the Apostles and Brethren at Jerusalem, who being lately converted from their Judaism, were as yet zealous for the Religion of their Countrey, and therefore severely charged Peter at his return for his too familiar converfing with the Gentiles. See here the powerfull prejudice of education. The Jews had for several Ages conceived a radicated and inveterate prejudice against the Gentiles. Indeed the Law of Moses commanded them to be peculiarly kind to their own Nation; and the Rites and Institutions of their Religion, and the peculiar form of their Commonwealth made them different from the fashion of other Countries: a separation which in after-times they drew into a narrower compass. Besides, they were mightily puffed up with their external privileges, that they were the feed of Abraham, the People whom God had peculiarly chosen for himself, above all other Nations of the World, and therefore with a lofty fcorn proudly rejected the Gentiles as Dogs and Reprobates, utterly refusing to shew them any office of common kindness and converse. We find the Heathens frequently that they would not shew a Traveller the right way, nor give him a draught

\* Satyr. p. 439. charging them with this rudeness and inhumanity. \* Juvenal accuses them. # Hist. 5.0.4, of Water, if he were not of their Religion. || Tacitus tells us, that they had adversus omnes alios hostile odium, a bitter hatred of all other People: Antiq. Jud. 1.11. \* Haman represented them to Ahasuerus, as in & auxlov, actinquitor, &c. A people that would never kindly mix and correspond with any other, as different in their Manners as in their Laws and Religion from other Nations. The friends lib. 34. apud in their Manners as in their Laws and resignon from other Laws and Phot. Cod. 244. of Antiochus (as the || Historian reports) charged them μόνες άπτυνταν έθνων anowwhites

αποινωνήτες τη ή πεζς άλλο έθνω βπιμιζίας, και πολεμίες πολαμβάνεω πάντας. μηθενί άλλω έθνει τεαπέζης κοινωνείν το παράπαν, μηθε δίνοειν, That they alone of all others were the most unsociable people under Heaven; that they held no converse or correspondence with any other, but accounted them as their mortal enemies; that they would not eat or drink with men of another Nation, no nor so much as wish well to them, their Ancestors having leavened them with an hatred of all mankind. This was their humour; and that the Gentiles herein did not wrong them, is fufficiently evident from their ordinary practice, and is openly avowed by their own \* Writings. Nay, at their first coming over to Christianity, \*Vid. Maimon. though one great defign of it was, to foften the manners of men, and to ob in the definition of the manners of men, and to ob in the definition of the manners of men, and to ob in the definition of the manner of quit this common prejudice, quarrelling with Peter for no other reason, but

naked and impartial account of the whole transaction, from first to last, but

SECT. VIII. The Life of S. PETER.

that he had eaten and drunken with the Gentiles: infomuch that he was forced to apologize for himself, and to justifie his actions as immediately done by Divine warrant and authority. And then, no fooner had he given them a

they presently turned their displeasure against him into thanks to God, that

had granted to the Gentiles also Repentance unto life.

5. IT was now about the end of Caligula's Reign, when Peter, having

finished his visitation of the new-planted Churches, was returned unto Jerufalem. Not long after Herod Agrippa, Grand-child to Herod the great, ha- Acts 12.1. ving attained the Kingdom, the better to ingratiate himself with the People, had lately put S. James to death. And finding that this gratified the Vulgar, refolved to fend *Peter* the fame way after him. In order whereunto he apprehended him, cast him into prison, and set strong guards to watch him: the Church in the mean time being very instant and importunate with Heaven for his life and fafety. The Night before his intended execution, God purposely fent an Angel from Heaven, who coming to the prison, found him fast asleep between two of his Keepers. So soft and secure a Pillow is a good Conscience, even in the confines of Death, and the greatest danger. The Angel raised him up, knock'd off his Chains, bad him gird on his Garments, and follow him. He did so, and having passed the first and fecond Watch, and entred through the Iron-gate into the City ( which opened to them of its own accord ) after having passed through one street more, the Angel departed from him. By this time Peter came to himself, and perceived that it was no Vision, but a reality that had hapned to him. Whereupon he came to Mary's house, where the Church were met together at Prayer for him. Knocking at the Door, the Maid, who came to let him in, perceiving 'twas his voice, ran back to tell them that Peter was at the Door: Which they at first looked upon as nothing but the effect of fright or fancy; but she still affirming it, they concluded that it was his Angel, or some peculiar messenger sent from him. The Door being open, they were strangely amazed at the fight of him: but he briefly told them the manner of his deliverance, and charging them to acquaint the Brethren with it, presently withdrew into another place. 'Tis easie to imagine what a buffle and für the was the next Morning among the Keepers of the Prifon, with whom *Herod* was so much displeased, that he commanded them to be put to Death.

6. SOME time after this it hapned, that a controversie arising between Acts 15. 1. the Jewish and the Gentile Converts, about the observation of the Mosaick Law, the minds of men were exceedingly disquieted and disturbed with it; the Jews zealously contending for Circumcision, and the observance of the Ceremonial Law to be joyn'd with the belief and profession of the Gospel,

SECT. IX.

as equally necessary to Salvation. To compose this difference, the best expedient that could be thought on was, to call a general Council of the Apofiles and Brethren to meet together at Ferufalem, which was done accordingly, and the case throughly scanned and canvassed. At last Peter stood up, and acquainted the Synod, that God having made choice of him among all the Apostles, to be the first that preached the Gospel to the Gentiles; God who was best able to judge of the hearts of men, had born witness to them, that they were accepted of him, by giving them his Holy Spirit as well as he had done to the Jews; having put no difference between the one and the other. That therefore it was a tempting and a provoking God, to put a Toke upon the necks of the Disciples, which neither they themselves nor their Fathers were able to bear: there being ground enough to believe, that the Gentiles as well as the Jews should be saved by the grace of the Gospel. After fome other of the Apostles had declared their judgments in the case, it was unanimoufly decreed, that except the temporary observance of some few particular things, equally convenient both for Few and Gentile, no other burthen should be imposed upon them. And so the decrees of the Council being drawn up into a Synodical Epiftle, were fent abroad to the feveral Churches, for allaying the heats and controversies that had been raised about this matter.

Gal. 2. 11.

7. PETER a while after the celebration of this Council, left Jerulalem, and came down to Antioch, where using the liberty which the Gospel had given him, he familiarly ate and converted with the Gentile Converts, accounting them, now that the partition-wall was broken down, no longer strangers and foreigners, but fellow-Citizens with the Saints, and of the household of God: This he had been taught by the Vision of the sheet let down from Heaven; this had been lately decreed, and he himself had promoted and fubscribed it in the Synod at Jerujalem: this he had before practised towards Cornelius and his Family, and justified the action to the satisfaction of his accusers; and this he had here freely and innocently done at Antioch, till fome of the Fewish Brethren coming thither, for fear of offending and displeasing them, he withdrew his converse with the Gentiles, as if it had been unlawfull for him to hold Communion with uncircumcifed persons, when yet he knew, and was fully fatisfied, that our Lord had wholly removed all difference, and broken down the Wall of separation between Jew and Gentile. In which affair, as he himself acted against the light of his own mind and judgment, condemning what he had approved, and destroying what he had before built up, so hereby he confirmed the Fewish zealots in their inveterate errour, cast infinite scruples into the minds of the Gentiles, filling their Consciences with fears and dislatisfactions, reviving the old feuds and prejudices between Few and Gentile; by which means many others were enfrared, yea, the whole number of Jewish Converts followed his example, feparating themselves from the company of the Gentile Christians. Yea, fo far did it spread, that Barnabas himself was carried away with the stream and torrent of this unwarrantable practice. S. Paul, who was at this time come to Antioch, unto whom Peter gave the right hand of fellowship, acknowledging his Apostleship of the Circumcision, observing these evil and unevangelical actings, resolutely withstood Peter to the face, and publickly reproved him as a person worthy to be blamed for his gross prevarication in this matter; feverely expollulating and reasoning with him, that he who was himself a Jew, and thereby under a more immediate obligation to the Mofaick Law, should cast off that Toke himself, and yet endeavour to impose it upon the Gentiles, who were not in the least under any obligation to it.

A fmart, but an impartial charge; and indeed fo remarkable was this carriage of S. Paul towards our Apostle, that though it set things right for the present, yet it made some noise abroad in the World. Yea, \* Porphyry him- \* Apud Hieron. felf, that acute and fubtile enemy of Christianity, makes use of it as an argu-prozen in Ep. ad ment against them both: charging the one with errour and falshood, and the other with rudeness and incivility; and that the whole was but a compact of forgery and deceit, while the Princes of the Church did thus fall out among themselves. And so sensible were some of this in the first Ages of Christianity, that rather than such a dishonour and disgrace, as they accounted it, should be reslected upon Peter; they tell †us of two several Cephas's, †Hieron. Com.in one the Apostle, the other one of the seventy Disciples; and that it was the last of these that was guilty of this prevarication, and whom S. Paul so vigoroufly refifted and reproved at Antioch. But for this plaufible and wellmeant Evasion the Champions of the Romish Church conn them no great thanks at this day. Nay, S. Hierom long fince fully confuted it in his Notes upon this place.

### SECT. IX.

## Of S. Peter's Acts from the End of the Sacred Story till his Martyrdom.

Peter's story prosecuted out of Ecclesiastical Writers. His planting of a Church and an Episcopal See at Antioch; when said to be. His first Journey to Rome, and the happiness it brought to the Roman Empire. His preaching in other places, and return to Rome. His encounter with Simon Magus. The impostures of the Magician. His familiarity with the Emperours, and the great honours faid to be done to him. His Statue and Inscription at Rome. Peter's victory over him by raifing one from the Dead. Simon attempting to fly is by Peter's Prayers hindred, falls down, and dies. Nero's displeasure against Peter, whence. His being cast into Prison. His slight thence, and being brought back by Christ appearing to him. Crucified with his head downwards, and why. The place of his Martyrdom and Burial. The original and greatness of S. Peter's Church in Rome. His Episcopal Chair pretended to be still kept there.

I. TITHERTO in drawing up the Life of this great Apostle, we have had an infallible Guide to conduct and lead us: But the facred Story breaking off here, forces us to look abroad, and to pickup what Memoires the Ancients have left us in this matter: which we shall for the main digest according to the order, wherein Baronius, and other Ecclesiastick Writers have disposed the series of S. Peter's Life: Reserving what is justly questionable, to a more particular examination afterward. And that we may prefent the account more entire and perfect, we must step back a little in point of time, that so we may go forward with greater advantage. We are to know therefore, that during the time of peace and calmness which the Church enjoyed after Saul's Persecution, when S. Peter went down to visit

4. THAT Pag. 51, 52.

the Churches, he is faid to have gone to Antioch, where great Numbers of Tews inhabited, and there to have planted the Christian Faith. That he \* Chron. ad Ann. founded a Church here, \* Eusebius expressly tells us, and by || others it is Chr. 43. faid, that he himself was the first Bishop of this See. Sure I am that ment. in 2. ad \* S. Chryfostome reckons it one of the greatest honours of that City, that Galat. p. 168. S. Peter staid so long there, and that the Bishops of it succeeded him in that \*\* Encom. S. Ig- See. The care and precedency of the Church he had between Six and Senar. Mart. p.503. ven Years. Not that he flaid there all that time, but that having ordered and disposed things to the best advantage, he returned to other affairs and exigencies of the Church: confirming the new Plantations, bringing in Cornelius and his Family, and in him the first fruits of the Gentiles conversion to the faith of Christ. After which he returned unto Ferusalem, where he was imprisoned by Herod, and miraculously delivered by an Angel sent from

2. WHAT became of Peter after his deliverance out of Prison is not certainly known: probably he might preach in some parts a little farther \*Bar. ad Ann. distant from Judæa, as we are told \*he did at Byzantium, and in the Coun-Chr.44.Num.12. tries thereabout (though, I confess, the evidence to me is not convincing.) wid. Epifl. Agap. These thereabout (though, I comess, the evidence to the is not convincing.) in V. Symod. fub ved about the Second Year of the Emperour Claudius. || Orofius tells us, that Men.Com.Tom.4. coming to Rome, he brought prosperity along with him to that City: For page 34. pag. 24. Coming to home, the changes Francisco in the company advantages which at that time hapned to fol. 296. & feq. it, this was not the least observable, that Camillus Scribonianus, Governour of Dalmatia, foliciting the Army to rebell against the Emperour, the Eagles. their Military Standard, remained fo fast in the Ground, that no power nor ffrength was able to pluck them up. With which unufual accident the minds of the Souldiers were furprized and flartled, and turning their Swords against the Authour of the fedition, continued firm and loyal in their obedience. Whereby a dangerous Rebellion was prevented, likely enough otherwise to have broken out. This he ascribes to Saint Peter's coming to Rome, and the first Plantation of the Christian Faith in that City. Heaven beginning more particularly to finile upon that place at his first coming thither. 'Tis not to be doubted, but that at his first arrival, he disposed himself amongst the Tews his Countrey-men, who, ever fince the time of Augustus, had dwelt in the Region beyond Tybur. But when afterwards he began to preach to the Gentiles, he was forced to change his Lodging, and was taken in by one Pudens, a Senatour lately converted to the Faith. Here he closely plyed his main office and employment, to establish Christianity in that place. Here we \* Euseb. H.Eccl. are told \* he met with Philo the Few, lately come on his fecond Embaffy unlib.2.c.17. p. 53. to Rome, in the behalf of his Country-men at Alexandria, and to have con-Ecclef. in Phil. tracted an intimate friendship and acquaintance with him. And now it was, fays || Baronius, that Peter being mindfull of the Churches which he had founded in Pontus, Galatia, Cappadocia, Bithynia and Afia the less, wrote his first Epistle to them, which he probably infers hence, that Saint Mark being yet with him at the time of the date of this Epistle, it must be written at least fome time this Year, for that now it was that S. Mark was fent to preach and propagate the Faith in Egypt. Next to the planting Religion at Rome, he took care to propagate it in the Western parts. And to that end ( if we may. \*Innoc. Ep. 1. believe one \* of those that pretend to be his Successours ) he fent abroad Dif-

cil. Tom. 1.9.751. ciples into feveral Provinces. That so their found might go into all the Earth.

and their words into the ends of the World. 3. IT hapned that after S. Peter had been several Years at Rome, Claudius the Emperour taking advantage of fome feditions and tumults raifed

try: Eusebius telling us (as | Metaphrastes reports it) that Peter was not | De Petr. & my: Enjourn clining as (a) particularly that he was a long time in Paulad dien 29, onely in these Western parts, but particularly that he was a long time in Paulad dien 29, onely in the Western parts, but my had man 33. Britain, where he converted many Nations to the Faith. But we had vid. etiam N. 10. better be without the honour of Saint Peter's company, than build the ibid. story upon so sandy a foundation: Metaphrastes his Authority being of so little value in this case, that it is slighted by the more learned and moderate Writers of the Church of Rome. But where-ever it was that Saint Peter employed his time, towards the latter part of Nero's Reign, he returned to Rome; where he found the minds of the People strangely bewitched and hardned against the embracing of the Christian Religion by the subtilties and Magick arts of Simon Magus, whom (as we have before related) he had formerly baffled at Samaria. This Simon Was born at \* Gitton, a Vil- \*. J. Mart. Apol. 2. lage of Samaria, bred up in the Arts of Sorcery and Divination, and by the 169 91. help of the Diabolical powers performed many strange feats of wonder and Tryph. p. 349. activity. Infomuch that People generally looked upon him as fome great Deity come down from Heaven. But being discovered and confounded by Peter at Samaria, he left the East and fled to Rome. Where by Witchcraft and Sorceries he infinuated himself into the favour of the People, and at last became very acceptable to the Emperours themselves, insomuch that no honour and veneration was too great for him. || Justin Martyr affures us, that || Ubi supra, Ahe was honoured as a Deity, that a Statue was erected to him in the Infula Pol. 2. Tyberina, between two Bridges, with this Inscription, SIMONI DEO SANCTO; To Simon the holy God: that the Samaritans generally, and very many of other Nations did own and worship him as the chief principal Deity. I know the credit of this Inscription is shrewdly shaken by some later Antiquaries, who tell us, that the good Father being a Greek, might eafily miftake in a Latin Inscription, or be imposed upon by others; and that the true Inscription was SIMONI SANGO DEO FIDIO, &c. such an Inscription being in the last Age dug up in the Tyberine Island, and there preserved to this day. It is not impossible but this might be the foundation of the flory. But fure I am, that it is not onely reported by the Martyr, who was himself a Samaritan, and lived but in the next Age, but by others almost of the same time (a) Irenæus, (b) Tertullian, and by others (c) after them. It (a) Iren. adv. farther deserves to be considered, that F. Martyr was a person of great lear- Her. 11b. 1. 6.20. ning and gravity, inquisitive about matters of this nature, at this time at (b) Tertull. Apol. Rome, where he was capable fully to fatisfie himself in the truth of things, (c) Earch, 1,2. that he presented this Apology to the Emperour and the Senate of Rome, to 6, 14, p. 51. whom he would be carefull what he faid, and who, as they knew whether Aug. de Haref. it was true or no, fo, if falfe, could not but ill refert to be fo boldly imposed in Simon. Tom. 6. upon by so notorious a fable. But, be it as it will, he was highly in favour lib. 2. cap. 14. both with the People and their Emperours; especially Nero, who was the Me. 154-Great Patron of Magicians, \* and all who maintained fecret ways of com- \* Vid. Plin. Nat. Great Patron of Magicians, and an who manualled recret ways of comparison merce with the infernal powers. With him || S. Peter thought fit in the first #fift its 26-56.

place to encounter, and to undeceive the People, by discovering the imposition of that wretched man.

ber of whom S. Peter (they fay) departed thence, and returned back to 6.6. fol. 297.

in other parts of the World, as in \* Africk, Sicily, Italy, and other places. \* Vid. Innoc. E-

And here it may not be amiss to insert a claim in behalf of our own Coun- pift. ubi supra.

Ferusalem, where he was present at that great Apostolical Synod, of which before. After this we are left under great uncertainties, how he disposed

of himself for many Years. Consident we may be, that he was not idle,

but spent his time sometimes in preaching in the Eastern parts, sometimes

4. THAT he did so, is generally affirmed by the Ancient Fathers \* who tell us of some particular Instances, wherein he baffled and confounded App. lib.6. c.8,9. him. But because the matter is more entirely drawn up by || Hegesippus the p. 944. Arnob. younger, an Authour contemporary with S. Ambrose, if not (which is most p. 23. Epiph. probable ) S. Ambrose himself, we shall from him represent the summary of Hardfal. P. 31 the flory. There was at this time at Rome an eminent young Gentleman, Sulp. Ser. lib. 2. and a Kinfiman of the Emperour's, lately dead. The fame which Peter had lengthed the English of the Emperour's perfuaded his friends that he might be called. On the thing the sulproblem of the sul cid. Hierof. lib.3. thers also prevailing that Simon the Magician might be fent for. Simon, glad of the occasion to magnifie himself before the People, propounded to Peter, that if he raifed the Gentleman unto life, then Peter, who had so injuriously provoked the great power of God, ( as he ftyled himself ) should lose his life: But if Peter prevailed, he himself would submit to the same sate and sentence. Peter accepted the terms, and Simon began his Charms and Inchantments; whereat the dead Gentleman feemed to move his hand. The People that flood by, presently cryed out, that he was alive, and that he talked with Simon, and began to fall foul upon Peter, for daring to oppose himfelf against so great a power. The Apostle entreated their patience, told them, that all this was but a phantasm and appearance, that if Simon was but taken from the Bed-fide, all this pageantry would quickly vanish. Who being accordingly removed, the Body remained without the least fign of motion. Peter, standing at a good distance from the Bed, filently made his address to Heaven, and then before them all commanded the young Gentleman in the Name of the Lord Jefus to arise: who immediately did so, spoke, walked and ate, and was by Peter restored to his Mother. The People who faw this fuddenly changed their opinions, and fell upon the Magician with an intent to stone him. But Peter begged his life, and told them, that it would be a fufficient punishment to him, to live and see that, in defpite of all his power and malice, the Kingdom of Christ should increase and flourish. The Magician was inwardly tormented with this defeat, and vex'd to see the triumph of the Apostle, and therefore mustering up all his powers, fummoned the People, told them that he was offended at the Galileans, whose Protectour and Guardian he had been, and therefore set them a Day. when he promifed that they should see him sly up into Heaven. At the time appointed he went up to the Mount of the Capitol, and throwing himself from the top of the Rock, began his flight. A fight which the People entertained with great wonder and veneration, affirming that this must be the power of God, and not of man. Peter, standing in the Croud, prayed to our Lord, that the People might be undeceived, and that the vanity of the Impostour might be discovered in such a way, that he himself might be fenfible of it. Immediately the Wings which he had made himfelf began to fail him, and he fell to the ground, miferably bruifed and wounded with the fall: Whence being carried into a neighbouring Village, he foon after dyed. This is the flory, for the particular circumstances whereof, the Reader must rely upon the credit of my Authour, the thing in general being sufficiently acknowledged by most ancient Writers. This contest of Peter's with Simon Magus is placed by Eusebius under the Reign of Claudius, but by the generality both of ancient and later Authours, it is referred to the Reign of Nero.

5. SUCH was the end of this miferable and unhappy Man. Which no fooner came to the ears of the Emperour, to whom by wicked artifices he had indeared himself, but it became an occasion of hastning Peter's ruine. The Emperour probably had been before displeased with Peter, not onely upon the

account of the general disagreement and inconformity of his Religion, but because he had so strictly pressed temperance and chastity, and reclaimed so Vid. Ambr. omany Women in Rome from a diffolute and vitious life, thereby crofting Ep. lib. 5, p.125. that wanton and lascivious temper, to which that Prince was so immoderate Tom. 3. a flave and Vassal. And being now by his means robbed of his dear favourite and companion, he refolved upon revenge, commanded Peter (as also S. Paul, who was at this time at Rome ) to be apprehended, and cast into the Mamertine Prison: \* where they spent their time in the exercises of Religi- \* Vid. Martyr. on, and especially in Preaching to the Prisoners, and those who resorted to 14 Mart. p. 165. them. And here we may suppose it was (if not a little before) that Peter wrote his second Epistle to the dispersed Jews, wherein he endeavours to confirm them in the belief and practice of Christianity, and to fortifie them against those poisonous and pernicious principles and practices, which even then began to break in upon the Christian Chruch.

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6. NERO returning from Achaia, and entring Rome with a great deal of pomp and triumph, resolved now the Apostles should fall as a Victim and Sacrifice to his cruelty and revenge. While the fatal stroke was daily expected, the Christians in Rome did by daily prayers and importunities solicite | S. Peter to make an escape, and to referve himself to the uses and fer- | Vid. Ambr. ut vices of the Church. This at first he rejected, as what would ill reflect up- ib. p. 279. on his courage and constancy, and argue him to be afraid of those sufferings for Christ, to which he himself had so often persuaded others; but the prayers and tears of the People overcame him, and made him yield. Accordingly the next night having prayed with, and taken his farewell of the Brethren, he got over the Prison-wall, and coming to the City-gate, he is there faid to have met with our Lord, who was just entring into the City. Peter asked him, Lord, whither art thou going? from whom he presently received this answer, I am come to Rome, to be crucified a second time. By which answer, Peter apprehended himself to be reproved, and that our Lord meant it of his death, that he was to be crucified in his Servant. Whereupon he went back to the Prison, and delivered himself into the hands of his Keepers, shewing himself most ready and chearfull to acquiesce in the will of God. And we are told, \* that in the stone whereon our Lord stood while \* Rom. Subteran. he talked with Peter, he left the impression of his Feet, which stone has been 1003.0.21.0.15 ever fince preserved as a very facred Relique, and after several translations was at length fixed in the Church of S. Sebastian the Martyr, where it is kept and vifited with great expressions of reverence and devotion at this day. Before his fuffering he was no question scourged, according to the manner of the Romans, who were wont first to whip those Malesactours, who were adjudged to the most severe and capital punishments: Having saluted his Brethren, and especially having taken his last farewell of S. Paul, he was brought out of the Prison, and led to the top of the Vatican Mount, near to Tybur, the place defigned for his Execution. The death he was

adjudged to was crucifixion, as of all others accounted the most shamefull, so the most severe and terrible. But he intreated the favour of the Officers, that he might not be crucified in the ordinary way, || but might fuffer with his Head downwards, and his Feet up to Heaven, affirming that he was unworthy to fuffer in the same posture wherein his Lord had fuffered before him. Happy man (as \* Chrysostome glosses ) to be set in the readiest poflure of travelling from Earth to Heaven. His Body

|| Orig. lib. 3. in Genef. apud Eufeb. Hifl. Ecclef. lib. 3. c. 1. p. 71. Hieron. de Script. Eccl. in Petr. p. 262. Hegef. p. 279. Prima Petrum rapui fententia legibus Neronis,

Pendere sussum praminente ligno.

Ille tamen veritus celsa decus amulando mortis Ambire tanti gloriam Magistri :

Amoure tante gontam maggiri:
Exigit un pedibus merfum caput imprimant supinis,
Quo spellet imum stipitem cerebro.
Figitur ergo manus subter, sola versus in cacumen,
Hoc mente major, quo minor sigura.
Noverat ex humili colum cirius solere adiri, Dejecit ora , spiritum daturus. Prudent. Peristeph. Hymn. XI. in Pass. Pet. & Paul.

\* Serm. in Petr. & Paul. p. 267. T. 6.

Wid. Onuphr. Bafil. c. 4. p. 45.

\* Ad An. 45.

being taken from the Cross, is said to have been embalmed by Marcellinus the Presbyter after the Jewish manner, and was then buried in the Vatican. near the Triumphal way. Over his Grave a fmall || Church was foon after erected, which being destroyed by Heliogabalus, his Body was removed to the Cemetery in the Appian way, two Miles from Rome; where it remained till the time of Pope Cornelius, who re-conveyed it to the Vatican, where it rested somewhat obscurely untill the Reign of Constantine, who out of the mighty reverence which he had for the Christian Religion, caused many Churches to be built at Rome, but especially rebuilt and enlarged the Vatican to the honour of S. Peter. In the doing whereof Himself is said to have been the first that began to dig the Foundation, and to have carried thence twelve Baskets of Rubbish with his own hands, in honour, as it should feem, of the twelve Apostles. He infinitely enriched the Church with Gifts and Ornaments, which in every Age encreased in Splendour and Riches, till it is become one of the wonders of the World at this day. Of whose glories, stateliness and beauty, and those many venerable Monuments of antiquity that are in it, they who defire to know more, may be plentifully Loc. Supra law- fatisfied by Onuphrius. Onely one amongst the rest must not be forgotten: there being kept that very wooden Chair wherein S. Peter fate when he was at Rome, by the onely touching whereof many Miracles are faid to be performed. But furely \* Baronius his wisedom and gravity were from home. when speaking of this Chair, and fearing that Hereticks would imagine that it might be rotten in fo long a time, he tells us, that it is no wonder that this Chair should be preserved so long, when Eusebius affirms, that the wooden Chair of S. James, Bishop of Jerusalem, was extant in the time of Constantine. But the Cardinal it feems forgot to confider, that there is some difference between three and fixteen hundred Years. But of this enough. S. Peter was crucified according to the common computation in the Year of Christ fixty nine, and the thirteenth (or, as Eusebius, the fourteenth) of Nero, how truly may be enquired afterwards.

### SECT. X.

# The Character of his Person and Temper; and an Account of his Writings.

The description of S. Peter's Person. An account of his Temper. A natural fervour and eagerness predominant in him. Fierceness and animosity peculiarly remarkable in the Galileans. The abatements of his zeal and courage. His humility and lowliness of mind. His great love to, and zeal for Christ. His constancy and resolution in confessing of Christ. His faithfulnes and diligence in his Office. His Writings genuine and supposititious. His first Epistle; what the design of it. What meant by Babylon, whence it was dated. His second Epistle a long time questioned, and why. Difference in the style, no considerable objection. Grotius his conceit of its being written by Symeon, Bishop of Jerusalem, exploded. A concurrence of circumstances to entitle S. Peter to it. Some things in it referred to, which he had preached at Rome, particularly the destruction of Jerusalem, written but a little before his death. The spurious Writings attributed to him, mentioned by the Ancients. His Acts. Gospel. Petri Prædicatio. His Apocalypse. Judicium Petri. Peter's married relation. His Wife the companion of his Travels. Her Martyrdom. His Daughter Petronilla.

I. AVING run through the current History of S. Peter's Life, it may not be amiss in the next place to survey a little his Person and Temper. His Body (if we may believe the description given of him by \* Nicephorus.) was formewhat flender, of a middle fize, but rather inclining \* Hill. Eachs to tallness; his Complexion very pale, and almost white: The Hair of his 10.2 cap. 37. Head and Beard curl'd and thick, but withall short; though || S. Hierome tells | 1.2 cap. in Gal. 2. us out of Clemens his Periods, that he was Bald, which probably might be bib. dido, nedein his declining age; his Eyes black, but speckt with red, which \* Baroni- 68, few steelein its declining age; its eyes black, but specific with the specific as will have to proceed from his frequent weeping; his Eye-brows thin, or full live as will have to proceed from his frequent weeping; his Eye-brows thin, or full live and full live as the full live and full live none at all; his Nose long, but rather broad and flat than sharp; such was n. 31. the Case and out-side. Let us next look inwards, and view the Jewel that was within. Take him as a Man, and there feems to have been a natural eagerness predominant in his Temper, which as a Whet-stone sharpned his Soul for all bold and generous undertakings. It was this in a great measure Kai 70/20 6 THthat made him to forward to fpeak, and to return answers, fometimes before the present he had well considered them. It was this made him expose his person to the analysis of the minert dangers, promise those great things in behalf of his Master, and 20. Chysolic resolutely draw his Sword in his quarrel against a whole Band of Souldiers. However, and wound the High-priestly Swarps, and promise the property of the property of the property of the priestly swarps. and wound the High-prieft's Servant; and possibly he had attempted greater matters, had not our Lord restrained, and taken him off by that seasonable check that he gave him.

2. THIS Temper he owed in a great measure to the Genius and nature \* THALLAGE 3 of his Country, of which \* Josephus gives this true character; That it natu- on notine the rally bred in men a certain fierceness and animosity, whereby they were fear- or aboutous

ας γι πάσου ο λ πολέμε πέιχου όττλου · μάχμοί το χδ έω εντάου, χ' πολλοί πάστοτο Γαλιλαίοι · χ' ότο δειλία πότο του άν-δεικ, ότι λευτανθεία Η χώνου κατέχου. De Bello Jud. lib. 3. c. 4. Α. 833.

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lefly carried out upon any action, and in all things flew'd a great strength and courage both of mind and body. The Galileans (fays he) being fighters from their childhood, the men being as feldom overtaken with cowardize, as their Country with want of men. And yet, notwithstanding this. his fervour and fierceness had its intervals; there being some times when the Paroxysms of his heat and courage did intermit, and the man was surprised and betrayed by his own fears. Witness his passionate crying out, when he was upon the Sea in danger of his life, and his fearfull deferting his Master in the Garden; but especially his carriage in the High-priest's Hall, when the confident charge of a forry Maid made him finck fo far beneath himself. and, notwithstanding his great and resolute promises, so shamefully deny his Master, and that with curses and imprecations. But he was in danger, and passion prevailed over his understanding, and fear betrayed the succours which reason offered; and, being intent upon nothing but the present safety of his life, he heeded not what he did, when he disown'd his Master, to save himfelf; fo dangerous is it to be left to our felves, and to have our natural paffi-

ons let loofe upon us. 3. CONSIDER him as a Difciple and a Christian, and we shall find him exemplary in the great inflances of Religion. Singular his *Humility*, and lowliness of mind. With what a passionate earnessness upon the conviction of a Miracle, did he beg of our Saviour to depart from him: accounting himself not worthy, that the Son of God should come near so vile a finner. When our Lord by that wonderfull condescension stoopt to wash his Apostles feet, he could by no means be perfuaded to admit it, not thinking it fit, that so great a Person should submit himself to so servile an office towards fo mean a person as himself; nor could he be induced to accept it, till our Lord was in a manner forced to threaten him into obedience. When Cornelius heightned in his apprehensions of him by an immediate command from God concerning him, would have entertained him with expressions of more than ordinary honour and veneration; fo far was he from complying with it, that he plainly told him, he was no other than such a man as himfelf. With how much candour and modesty does he treat the inferiour Rulers and Ministers of the Church? He, upon whom Antiquity heaps so many honourable titles, styling himself no other than their fellow-Presbyter. Admirable his love to, and zeal for his Master, which he thought he could never express at too high a rate: for his sake venturing on the greatest dangers, and exposing himself to the most imminent hazards of life. 'Twas in his quarrel that he drew his Sword against a Band of Souldiers, and an armed multitude; and 'twas love to his Master drew him into that imprudent advice, that he should seek to save himself, and avoid those sufferings that were coming upon him, that made him promife and engage fo deep, to fuffer and die with him. Great was his forwardness in owning Christ to be the Melliah and Son of God; which drew from our Lord that honourable Encomium, Bleffed art thou Simon Bar Jonah. But greater his courage and constancy in confessing Christ before his most inveterate enemies, especially after he had recovered himself of his fall. With how much plainness did he tell the Fews at every turn to their very faces, that they were the Murtherers and Crucifiers of the Lord of Glory? Nay, with what an undaunted courage, with what an Heroick greatness of mind did he tell that very Sanhedrim, that had fentenced and condemned him, that they were guilty of his Murther, and that they could never be faved any other way, than by this very *Jefus*, whom they had crucified and put to death?

4. LASTLY, let us reflect upon him as an Apostle, as a Pastour and Guide of Souls. And so we find him faithfull and diligent in his office, with an infinite zeal endeavouring to instruct the ignorant, reduce the erroneous. to strengthen the weak, and confirm the strong, to reclaim the vitious, and turn Souls to righteousness. We find him taking all opportunities of preaching to the people, converting many thousands at once. How many voiages and travels did he undergo? with how unconquerable a patience did he endure all conflicts and trials, and furmount all difficulties and oppositions, that he might plant and propagate the Christian Faith? Not thinking much to lay down his own life, to promote and further it. Nor did he onely doe his duty himself, but as one of the prime Superintendents of the Church, and as one that was fensible of the value and the worth of Souls, he was carefull to put others in mind of theirs, earnestly pressing and persuading the Pastours and Governours of it, To feed the flock of God, To take upon them the Rule and 1 Pet. 5. 3, 4. Inspection of it freely and willingly, not out of a sinister end, merely of gaining advantages to themselves, but out of a sincere design of doing good to Souls; that they would treat them mildly and gently, and be themselves examples of Piety and Religion to them, as the best way to make their Ministery fuccessfull and effectual. And because he could not be always present to teach and warn men, he ceased not by Letters to stir up their minds to the 2 Pet. 1. 12, 13, remembrance and practice of what they had been taught. A course, he tells 15. them, which he was resolved to hold as long as he lived, as thinking it meet while he was in this tabernacle, to stir them up, by putting them in mind of these things; that so they might be able after his decease, to have them always in remembrance. And this may lead us to the confideration of those Writings which

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he left behind him for the benefit of the Church. 5. NOW the Writings that entitle themselves to this Apostle, were either genuine, or supposititious. The genuine Writings are his two Epiftles, which make up part of the Sacred Canon. For the first of them. no certain account can be had when it was written. Though Baronius and most Writers commonly assign it to the year of Christ Forty Four. But this cannot be, Peter not being at Rome, (from whence it is supposed to have been written ) at that time, as we shall see anon. He wrote it to the Jewish Converts, dispersed through Pontus, Galatia, and the Countries thereabouts, chiefly upon the occasion of that perfecution, which had been raised at Ferufalem. And accordingly the main defign of it is, to confirm and comfort them under their present sufferings and persecutions, and to direct and instruct them how to carry themselves in the several states and relations, both of the Civil and the Christian life. For the place whence it was written, 'tis expresly dated from Babylon. But what, or where this Babylon is, is not so easie to determine. Some think it was Babylon in Egypt, and probably Alexandria; and that there Peter preached the Gospel. Others will have it to have been Babylon the Ancient Metropolis of Assyria, and where great numbers of Jews dwelt ever fince the times of their Captivities. But we need not fend Peter on fo long an Errand, if we embrace the Notion of a Learned \* man, who by Babylon will figuratively understand fernsalem, \*L. Capell. Apno longer now the holy City, but a kind of spiritual Babylon, in which the product of Church of God did to the time group under green to will the product of the state Church of God did at this time groan under great fervitude and captivity. And this Notion of the Word he endeavours to make good, by calling in to his affishence two of the Ancient † Fathers, who so understand that † Cyril. Alex. & of the Prophet, We have healed Babylon, but she was not healed. Where the Frocop. Gaz. in Prophet (Gut then ) by Polylon moone Tourisland and ifficial and the Eta. 53. Prophet (fay they) by Babylon means Ferufalem, as differing nothing from

the wickedness of the Nations, nor conforming it felf to the Law of

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God. But generally the Writers of the Romifb Church, and the more moderate of the Reformed party, acquiefcing herein in the Judgment of Antiquity, by Babylon understand Rome. And so 'tis plain S. John calls it in his Revelation, either from its conformity in power and greatness to that ancient City, or from that great Idolatry which at this time reign'd in Rome. And fo we may suppose S. Peter to have written it from Rome, not long after his coming thither, though the precise time be not exactly known.

6. AS for the Second Epistle, it was not accounted of old of equal value and authority with the First, and therefore for some Ages not taken into the \* Hift. Eccl. 1.3. Sacred Canon, as is expresly affirmed by \* Eufebius, and many of the Anci-Ann. Each. 13. Datered Canoni, as is expretly animised by Engenin, and mainy of the Ancie. 3. P.72. O'ils ents before him. The Ancient Syriack Church did not receive it, and acount Niceph. 5. cordingly it is not to be found in their ancient [Copies of the New Testament. [Vid. Ear. 10. Yea, those of that Church at this day do not own it as Canonical, but onely cock tream at the case of the New Testament. [Vid. Ear. 10. Yea, those of that Church at this day do not own it as Canonical, but onely cock tream at the case of the New Testament. [Vid. Ear. 10. In the Canonical of the New Testament.]

that I can find against it, was the difference of its fyle from the other Epistle: who there is that I can find against it, was the difference of the probability that I can find against it, was the difference of the probability that I can find against it, was the difference of the probability that I can find against it, was the difference of the probability that I can find against it, was the difference of the probability of the proba Eccl. in Petr. and therefore it was prelumed, that they were not both whiteh by the Queft. 11. ad fame hand. But S. Hierome, who tells us the objection, does || elsewhere Hedib. Tom. 3. himself return the answer, That the difference in the style and manner of writing might very well arise from hence, that S. Peter, according to his different circumstances, and the necessity of affairs, was forced to use several Amanuenses and Interpreters; sometimes S. Mark, and after his departure fome other person, which might justly occasion a difference in the style and character of these Epistles. Not to say, that the same person may vastly alter and vary his style according to the times when, or the persons to whom. or the subjects about which he writes, or the temper and disposition he is in at the time of writing, or the care that is used in doing it. Who sees not the vast difference of feremie's writing in his Prophecy, and in his Book of Lamentations? between S. John's in his Gospel, his Epistles and Apocalypse? How oft does S. Paul alter his style in several of his Epistles, in some more lofty and elegant, in others more rough and harsh? Besides hundreds of instances that might be given both in Ecclesiastical and Foreign Writers, too obvious to need infifting on in this place. The Learned \* Grotius will have

\* Annot in 2 Pet. this Epistle to have been written by Symeon, S. James his immediate Succession four in the Bishoprick of Jerusalem, and that the word [Peter] was inserted into the Title by another hand. But as a Judicious † person of our own ob-+ Dr. Ham. in ferves, these were but his Posthume Annotations, published by others, and no doubt never intended as the deliberate refult of that great man's Judgment: especially fince he himself tacitly acknowledges, that all Copies ex-

tant at this day reade the Title and Inscription as it is in our Books. And indeed there is a concurrence of circumstances to prove S. Peter to be the Authour of it. It bears his name in the Front and Title, yea, somewhat more expresly than the former, which has onely one, this, both his Names. There's a passage in it that cannot well relate to any but him. When he tells us, that 2 Pet. 1. 16, 17, he was present with Christ in the holy Mount; When he received from God the

Father honour and glory; Where he heard the voice which came from Heaven. from the excellent glory, This is my beloved Son in whom I am well pleased. This evidently refers to Christ's Transfiguration, where none were present. but Peter and the two Sons of Zebedee, neither of which were ever thought of to be the Authour of this Epiftle. Befides, that there is an admirable confent and agreement in many passages between these two Epistles, as it were easie to shew in particular instances. Add to this, that S. Jude, speaking of

the Scoffers who should come in the last time, walking after their own ungodly lufts, cites this as that which had been before spoken by the Apostles of our Lord Jesus Christ: wherein he plainly quotes the words of this Second Epistle of Peter, assirming, That there should come in the last days scotsers, walking after 2 Pet. 3, 2, 3. their own lusts. And that this does agree to Peter, will farther appear by this, that he tells us of these Scoffers, that should come in the hast days, that is, before the destruction of Ferusalem ( as that phrase is often used in the New Testament ) that they should say, Where is the promise of his coming? Which clearly respects their making light of those Threatnings of our Lord, whereby he had foretold, that he would shortly come in Judgment for the destruction of Jerusalem, and the Jewish Nation. This he now puts them in mind of, as what probably he had before told them of Vivà voce, when he was amongst them. For so we find he did elsewhere. Ladantius Lib. 4. cap. 21. affuring us, "That amongst many strange and wonderfull things which Peter P. 422.

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" and Paul preached at Rome, and left upon Record, this was one, That " within a short time God would fend a Prince, who should destroy the Fews, " and lay their Cities level with the ground, ftraitly beliege them, destroy "them with Famine, fo that they should feed upon one another: That their "Wives and Daughters should be ravished, and their Childrens brains dasht "out before their faces: that all things should be laid waste by Fire and "Sword, and themselves perpetually banished from their own Country; " and this for their infolent and merciless usage of the innocent and dear Son " of God. All which, as he observes, came to pass soon after their death, when Vespasian came upon the Fews, and extinguished both their Name and Nation. And what Peter here foretold at Rome, we need not question but he had done before to those Jews, to whom he wrote this Epistle. Wherein he especially antidotes them against those corrupt and poisonous principles, wherewith many, and especially the followers of Simon Magus, began to in-

fect the Church of Christ. And this but a little time before his death, as appears from that passage in it, where he tells them, That he knew he must short- Chap. 1. v. 14. ly put off his earthly Tabernacle.

7. BESIDES these Divine Epistles, there were other supposititious writings which in the first Ages were fathered upon S. Peter. Such was the Book called his Alls mentioned by \* Origen, || Eusebius and others, \* Orig. Torn. 20. but rejected by them. Such was his Gofpel, which probably at first was in Joan. Eucleb. 16. 3. nothing else but the Gospel written by S. Mark, dictated to him (as is c. 3, p. 72. generally thought) by S. Peter: and therefore, as \*S. Hierome tells us, \*In Fetro, us find to be his. Though in the next Age there appeared a Book under product the state of the sta that Title, mentioned by || Serapion, Bishop of Antioch, and by him at | Apud Euseb. first suffered to be read in the Church; but afterwards, upon a more care-lib.6.c.12.p.213. full perusal of it, he rejected it as Apocryphal, as it was by others after him. Another was the Book flyled His Preaching, mentioned and quoted both by \* Strom. lib. 6. \*Clemens Alexandrianus and by ||Origen, but not acknowledged by them to be \$\frac{P}{1.635.67}\$ in Ex-Genuine: Nay, exprelly faid to have been forged by Hereticks, by an an. Highly p. 809. cient (a) Authour contemporary with S. Cyprian. The next was his Apo- 10 Gig. Tom. 13. calypse, or Revelation, rejected, as (b) Sozomen tells us by the Ancients as (a) De Haret.non

Spurious, but yet read in some Churches in Palessime in his time. The last rebast and was the Book called His Judgment, which probably was the same with (5) His. Lect. was the Book called I'll Judgment, which probably was the lattice with 10,29,222, that called \*Hermes, or Paffour, a Book of good use and esteem in the first \*Washington times of Christianity, and which, as || Eusebius tells us, was not one-posit. Symbol. inly frequently cited by the Ancients, but also publickly read in Chur ter Oper Hier. ches.

8. WE shall conclude this Section by considering Peter with respect c. 3. p. 72. to his feveral Relations: That he was married, is unquestionable, the Sacred History mentioning his Wifes Mother: his Wife (might we be-

**5**3

\* Comment. de

60. n. 32. || Ubi fuprá. \* Strom. lib. 3. P. 448.

Husband and a Father.

lieve \* Metaphrastes ) being the Daughter of Aristobulus, Brother to Barnabas the Apostle. And though | S. Hierome would persuade us, that he left her behind him, together with his Nets, when he forfook all to follow 29 Jun. n. 2. her bennit min, together with the too well, to be over-confident upon his word in a case of Marriage or Single life, wherein he is not over-scrupulous fometimes to strain a point, to make his opinion more fair and plausible. The best is, we have an infallible Authority which plainly intimates the contrary, the testimony of S. Paul, who tells us of Cephas, that he led about a 1 cor. 9.5 trary, the teltimony of S. 1 uni, who come the most part mutually cohabited with him, who for the most part mutually cohabited with him, who for the proved to the contrary. \* Clemens That Peter, feeing his Wife going towards Martyrdom, exceedingly rejoyced that she was called to so great an honour, and that she was now returning home, encouraging and earnestly exhorting her, and calling her by her Name, bad her to be mindfull of our Lord. Such (fays he) was the Wedlock of that bleffed couple, and the perfect disposition and agreement in those things that were dearest to them. By her he is faid to have had a \*Daughter called Petronilla ( || Mataphrastes adds a Son ) how truly I know not. This onely is certain, that \* Clemens of Alexandria reckons Peter for one of the Apostles that was married and had Children. And furely he who was so good a man, and so good an Apostle, was as good in the ralation both of an

### SECT. XI.

# An Enquiry into S. Peter's going to Rome.

Peter's being at Rome granted in general. The account of it given by Baronius and the Writers of that Church rejected and disproved. No foundation for it in the History of the Apostolick Acts. No mention of it in S. Paul's Epistle to the Romans. No news of his being there at S. Paul's coming to Rome. nor intimation of any such thing in the several Epistles which S. Paul wrote from thence. S. Peter's first being at Rome inconsistent with the time of the Apostolical Synod at Jerusalem. And with an ancient Tradition, that the Apostles were commanded to stay Twelve years in Judæa after Christ's death. A passage out of Clemens Alexandrinus noted and corrected to that purpose. Difference among the Writers of the Romish Church in their Accounts. Peter's being XXV years Bishop of Rome, no solid foundation for it in Antiquity. The Planting and Governing that Church equally attributed to Peter and Paul. S. Peter when (probably) came to Rome. Different dates of his Martyrdom assigned by the Ancients. A probable account given of it.

1. TT is not my purpose to swim against the Stream and Current of Antiquity, in denying Saint Peter to have been at Rome; an Affertion eafilier perplexed and entangled, than confuted and disproved; we may grant the main, without doing any great service to that Church, there being evidence enough to every impartial and confidering man, to spoil that smooth and plausible Scheme of Times, which Baronius and the Writers of that Church hath drawn with fo much care and diligence. And in order to this we shall first enquire, whether that account which Bellarmine and Baronius give us of Peter's being at Rome be tolerably reconcileable with the History of the Apostles Acts recorded by S. Luke, which will be best done by briefly prefenting S. Peter's Acts in their just Series and order of Time, and then see what countenance and foundation their Account can receive from

2. A F T E R our Lord's Ascension, we find Peter, for the first year at least, staying with the rest of the Apostles at Ferusalem. In the next year he was fent, together with S. John, by the command of the Apostles, to Samaria, to preach the Gospel to that City, and the parts about it. About three years after S. Paul meets him at Jerusalem, with whom he staid some time. In the two following years he visited the late planted Churches, preached at Lydda and Joppa, where having tarried many days, he thence removed to Cæsarea, where he preached to, and baptized Cornelius and his Family. Whence after some time he returned to Ferusalem, where he probably staid. till cast into prison by Herod, and delivered by the Angel. After which we hear no more of him, till three or four years after we find him in the Council at Ferusalem. After which he had the contest with S. Paul at Antioch. And thence-forward the Sacred Story is altogether filent in this matter. So that in all this time, we find not the least footstep of any intimation that he went to Rome. This \* Baronius well forefaw, and therefore once and again \* Ad An. 39. inserts this caution, that S. Luke did not design to record all the Apostles num. 12. ad Acts, and that he has omitted many things which were done by Peter. Which furely no man ever intended to deny. But then that he should omit a matter of fuch vast moment and importance to the whole Christian World, that not one fyllable should be said of a Church planted by Peter at Rome: a Church that was to be Paramount, the feat of all Spiritual Power and Infallibility, and to which all other Churches were to veil and doe homage; nay, that he should not so much as mention that ever he was there, and yet all this faid to be done within the time he defigned to write of, is by no means reasonable to suppose. Especially considering, that S. Luke records many of his journeys and travels, and his preaching at feveral places, of far less confequence and concernment. Nor let this be thought the worse of, because a negative Argument, fince it carries fo much rational evidence along with it, that any man who is not plainly byaffed by Interest, will be satisfied with it.

3. BUT let us proceed a little farther to enquire, whether we can meet any probable footsteps afterwards. About the year Fifty three, towards the end of Claudius his Reign S. Paul is thought to have writ his Epistle to the Church of Rome, wherein he spends the greatest part of one Chapter in faluting particular persons that were there; amongst whom it might reasonably have been expected, that S. Peter should have had the first place. And supposing with \* Baronius, that Peter at this time might be absent \* Ad An. 58. from the City, preaching the Gospel in some parts in the West, yet we are ". 51. not fure that S. Paul knew of this, and if he did, it is strange that in so large an Epiftle, wherein he had occasion enough, there should be neither direct nor indirect mention of him, or of any Church there founded by him. Nay, S. Paul himself intimates, what an earnest desire he had to come Rom. 1. 10, 11, thither, that he might impart unto them some spiritual gifts, to the end they 12. might be established in the Faith, for which there could have been no such apparent cause had Peter been there so lately, and so long before him. Well. S. Paul himself not many years after is fent to Rome, Ann. Chr. LVI, or as

Acts 28. 17.

Eusebius, LVII. (though Baronius makes it two years after) about the second year of Nero; when he comes thither, does he go to fojourn with Peter, as 'tis likely he would, had he been there? No, but dwelt by himself in his own hired house. No sooner was he come, but he called the chief of the Jews together, acquainted them with the cause and end of his coming, explains the Doctrine of Christianity, which when they rejected, he tells them, That henceforth the Salvation of God was fent unto the Gentiles who would hear it, to whom he would now address himself. Which seems to intimate, that however fome few of the Gentiles might have been brought over, yet that no fuch harvest had been made before his coming, as might reasonably have been expected from S. Peter's having been so many years amongst them. Within the two first years after S. Paul's coming to Rome. he wrote Epistles to several Churches, to the Colossians, Ephesians, Philippians, and one to Philemon, in none whereof there is the least mention of S. Peter, or from whence the least probability can be derived, that he had Chap 4 10, 11 been there. In that to the Colollians, he tells them, that of the Jews at Rome. he had had no other fellow-workers unto the Kingdom of God, which had been a

comfort unto him, fave onely Aristarchus, Marcus, and Jesus who was called Justus, which evidently excludes S. Peter. And in that to Timothy, which Baronius confesses to have been written a little before his Martyrdom.

(though probably it was written the fame time with the rest above mention 2 Tim. 4.16. ned) he tells him, That at his first answer at Rome, no man stood with him, but that all men for fook him. Which we can hardly believe S. Peter would have done, had he then been there. He farther tells him, That onely Luke was with him, that Crescens was gone to this place, Titus to that, and Tychicus left at another. Strange! that if Peter was at this time gone from Rome. S. Paul should take no notice of it as well as the rest. Was he so inconsiderable a person, as not to be worth the remembring? or his errand of so small importance, as not to deserve a place in S. Paul's account, as well as that of Crescens to Galatia, or of Titus to Dalmatia? Surely the true reason was, that S. Peter as yet had not been at Rome, and so there could be no founda-

4. IT were no hard matter, farther to demonstrate the inconfishency of that account which Bellarmine and Baronius give us of Peter's being at Rome. from the time of the Apostolical Synod at Jerusalem. For if S. Paul went up to that Council Fourteen years after his own Conversion, as he plainly inti-Gal. 2. 1. mates; and that he himself was converted Anno XXXV, somewhat less than two years after the death of Christ, then it plainly appears, that this Council was holden Anno XLVIII, in the fixth year of Claudius, if not fomewhat fooner, for S. Paul's dix dexarrandews error does not necessarily imply, that Fourteen years were completely past, Ma fignifying circa, as well as post, but that it was near about that time. This being granted (and if it be not. it is easie to make it good) then three things amongst others will follow from \* Bellarmin de it. First, That whereas, according to \* Bellarmine and || Baronius, S. Pe-Rom. Pontif. ter after his first coming to Rome (which they place Anno XLIV, and the fecond of Claudius ) was feven years before he returned thence to the Coun-Bar. ad An. 39 cil at Jerusalem, they are strangely out in their story, there being but three, or at most four years between his going thither, and the celebration \* Ibid. & Bar. of that Council. Secondly, That when they tell \* us, that S. Peter's leaad An. 51. n. 1.3. ving Rome to come to the Council, was upon the occasion of the decree of † Lib. 7 c. 6. Claudius, banishing all Fews out of the City, this can no-ways be. For † Orofius does not onely affirm, but prove it from Josephus, that Claudius his

Decree was published in the Ninth Year of his Reign, or Anno Chr. LI.

Three Years at least after the Celebration of the Council. Thirdly, That when || Baronius tells us, that the reason why Peter went to Rome after the || Ad. An. 58. breaking up of the Synod, was because Claudius was now dead, he not da-m. 51. ring to go before for fear of the Decree, this can be no reason at all, the Council being ended at least Three Years before that Decree took place: fo that he might fafely have gone thither without the least danger from it. It might farther be shewed (if it were necessary) that the account which even they themselves give us, is not very consistent with it self. So fatally does a bad cause draw Men whether they will or no into Errours and Mi-

5. THE truth is, the learned Men of that Church are not well agreed among themselves, to give in their verdict in this case. And indeed, how should they, when the thing it self affords no solid foundation for it? Onuphrius a man of great learning and industry in all matters of antiquity, and who (as the \* writer of Baronius his Life informs us ) defigned before Baro- \* Hier. Barnab. nius to write the History of the Church, goes a way by himself, in assigning de vir. Bar. I. I. the time of S. Peter's founding his See both at Antioch and || Rome. For || Onuphr. Annot. the time of S. Peter's founding his one would as among and place and the finding by the account of the Sacred Story, that Peter did not leave Judge afor ad Place in the finding by the account of the Sacred Story, that Peter did not leave Judge afor and place in the story of the sacred Story, that Peter did not leave Judge afor and place in the sacred Story, that Peter did not leave Judge afor and Place in the sacred Story, that Peter did not leave Judge afor and Place in the sacred Story, that Peter did not leave Judge afor and Place in the sacred Story, that Peter did not leave Judge afor and Place in the sacred Story, that Peter did not leave Judge afor and Place in the sacred Story, that Peter did not leave Judge afor and Place in the sacred Story, that Peter did not leave Judge afor and Place in the sacred Story, that Peter did not leave Judge afor and Place in the sacred Story, that Peter did not leave Judge afor and Place in the sacred Story, that Peter did not leave Judge afor and Place in the sacred Story, that Peter did not leave Judge afor and Place in the sacred Story, the sacred Story and the the Ten first Years after our Lord's Ascension, and consequently could not Fest. in that time erect his See at Antioch; he affirms, that he went first to Rome, whence returning to the Council at Jerusalem, he thence went to Antioch. where he remained Seven Years, till the Death of Claudius, and having fpent almost the whole Reign of Nero in several parts of Europe, returned in the last of Nero's Reign to Rome, and there died. An opinion, for which he is fufficiently chastifed by \* Baronius, and others of that Party. And here \* Ad Ann. 39. I cannot but remark the ingenuity (for the learning fufficiently commends N. 12. it felf) of || Monsteur Valois, who freely confesses the mistake of Baronius, Pe- || Annot ad Eutavius, &c. in making Peter go to Rome, Anno XLIV, the Second Year of feb. lib. 2. c. 16. Claudius, whenas it is plain ( fays he ) from the History of the Acts, that Peter went not out of Judæa and Syria, till the Death of Herod, Claudii Anno IV. Two whole Years after. Confonant to which, as he observes, is what Apollonius, a Writer of the Second Century, reports from a Tradition current in his time, that the Apostles did not depart asunder till the Twelfth Year after Christ's Ascension, our Lord himself having so commanded them. In confirmation whereof, let me add a passage that I meet with in Clemens of \* Alexandria, where from S. Peter he records this Speech of our Saviour to \* Stromat, libbs his Apostles, spoken probably either a little before his Death, or after his Re- p. 636. furrection. Ἐὰν μὲν έν τις Θελήση τε Ἰσεαλλ μεΙανοήσαι, διὰ τε ὀνόματίς με πι-5 d'en bit τ Θείν, aprisonnas airas ai apaellas perà δάθεγα ern · εξέλθειε είς T κόσιμου, μή τις είπη, εκ ηκέστιμευ. If any Ifraelite shall repent, and believe in God through my Name, his fins shall be forgiven him after twelve years. Go ye into the World, lest any should say, we have not heard. This passage, as ordinarily pointed in all Editions that I have feen, is scarce capable of any tolerable fense: for what's the meaning, of a penitent Israelite's being pardoned after twelve years? It is therefore probable, yea, certain with me, that the ftop ought to be after αμαρήαι, and μετα δώδεια έτη joined to the following clause, and then the sense will run clear and smooth; If any few shall repent. and believe the Gospel, he shall be pardoned; but after twelve years go ye into all the World, that none may pretend that they have not heard the found of the Gospel. The Apostles were first to Preach the Gospel to the Fews for some confiderable time, Twelve Years after Christ's Ascension, in and about Judgea. and then to betake themselves to the Provinces of the Gentile World, to make known to them the glad tidings of Salvation; exactly answerable to the Tra58

dition mentioned by Apollonius. Befides, the Chronicon Alexandrinum tells us that Peter came not to Rome till the Seventh Year of Claudius, Anno Christi XLIX. So little certainty can there be of any matter, wherein there is no \* H. Valef. An- truth. Nay, the same excellent Man \* before-mentioned does not stick elsenot. in Eufeb. where to profess, he wonders at Baronius, that he should make Peter come 18.2.c.18. p. 37. from Rome, banished thence by Claudius his Edict, to the Synod at ferufalem, the fame Year, viz. Anno Claudii IX. a thing absolutely inconsistent with that Story of the Apostles Acts, recorded by S. Luke, whereing there is the space of no less than Three Years from the time of that Synod, to the Decree of Claudius. It being evident, what he observes, that after the celebration of that Council, S. Paul went back to Antioch, afterwards into Syria and Cilicia to preach the Gospel; thence into Phrygia, Galatia and Mysia; from whence he went into Macedonia, and first Preached at Philippi, then at Thesfalonica and Beræa, afterwards stay'd some considerable time at Athens, and last of all went to Corinth, where he met with Aquila and Priscilla, lately come from Italy, banished Rome with the rest of the Fews, by the Decree of Claudius: all which by an easie and reasonable computation can take up no less than Three Years at least.

6. THAT which caused Baronius to split upon so many Rocks, was not fo much want of feeing them, which a Man of his parts and industry could not but in a great measure see, as the unhappy necessity of defending those unfound principles which he had undertaken to maintain. For being to make good Peter's five and twenty years prefidency over the Church of Rome, he was forced to confound times, and diflocate Stories, that he might bring all his ends together. What foundation this story of Peter's being five and twenty years Bilhop of Rome, has in Antiquity, I find not, unless it sprang from hence, that Eufebius places Peter's coming to Rome in the Second Year of Claudius, and his Martyrdom in the Fourteenth of Nero, between which there is the just space of five and twenty years. Whence those that came after concluded, that he fate Bishop there all that time. It cannot be denied, but that in S. Hierom's Translation it is expresly faid, that he continued five and twenty years Bishop of that City. But then it is as evident, that this was his own addition, who probably fet things down as the report went in his time, no \* nix 6 is use fuch thing being to be found in the Greek Copy of \* Eulebius. Nor indeed in the service of the tuning being to be found in the Greek Copy of \* Eufebius. Nor indeed existence of the does he ever there or elevenere politively affirm S. Peter to have been Bithop Armonia of the law but comply the heaven the law of the service of the ser

Avrious access of Rome, but onely that he preached the Gospel there. And expressly || afenergine is firms, that he and S. Paul being dead, Linus was the first Bishop of Rome. Papille απείπ το which I may add, that when the Ancients speak of the Bishops of Rome, Applysion Xey and the first Originals of that Church, they equally attribute the founding, Kar ad Nam. and the Episcopacy and Government of it to Peter and Paul, making the one ML p. 204. and the Epitcopacy and Government of it to rever and rum, making the one # H. Eal. lib. 2. as much concerned in it as the other. Thus \* Epiphangus reckoning up the Bishops of that See, places Peter and Paul in the front, as the first Bishops of \* Contr. Carpo Rome, er Ρώμη β γεγίναπ πεῶτοι Πέτε. Β. καί Παῦλ. Β., οι δατόεολοι αὐτοί καὶ XXVII. p. 51. Επίσνοποι, Peter and Paul Apossles became the strst Bishops of Rome, then Linus, Sc. And again a little after, η της εν Ρώμη Επισκόπων διαθοχή ταύτην

Exes The anolesian, the succession of the Bishops of Rome was in this manner. Pe-|| De excid. Jud. ter and Paul, Linus, Cletus, &c. And || Hegelippus speaking of their coming lib.3.6.2. p. 292 to Rome, equally fays of them, that they were Dollores Christianorum, sullimes operibus, clari magisterio, the Instructours of the Christians, admirable for miracles, and renowned for their authority. However granting not onely that he was there, but that he was Bishop, and that for sive and twenty years together, yet what would this make for the unlimited Sovereignty and Universality of that Church, unless a better evidence than Feed my sheep could be produced for its uncontrollable Supremacy and Dominion over the whole Christian World?

An Appendix to the preceding Section, &c.

7. THE fum is this, granting what none that has any reverence for Antiquity will deny, that S. Peter was at Rome, he probably came thither fome few Years before his death, joined with and affifted S. Paul in preaching of the Gospel, and then both sealed the Testimony of it with their Bloud. The date of his Death is differently affigned by the Ancients. \* Eufebius places it \* Chron. p. 1621 Anno LXIX, in the Fourteenth of Nero, || Epiphanius in the Twelfth. That || Harof. 27. P. 51. which feems to me most probable is, that it was in the Tenth, or the Year LXV, which I thus compute: Nero's burning of Rome is placed by \* Tacitus, \* Annal. lib.19, under the Confulfhip of C. Lecanius, and M. Licinius, about the Month of 38.41. p.315, July, that is, Ann. Ch. LXIV. This act procured him the infinite hatred and clamours of the People, which having in vain endeavoured feveral ways to remove and pacify, he at last resolved upon this project, to derive the Odium upon the Christians, whom therefore both to appeale the Gods, and please the People, he condemned as guilty of the fact, and caused to be executed with all manner of acute and exquisite Tortures. This Persecution we may suppose began about the end of that, or the beginning of the following Year. And under this Perfecution, I doubt not, it was that S. Peter fuffered, and changed Earth for Heaven.

## An Appendix to the preceding Section, containing a Vindication of S. Peter's being at Rome.

S. Peter's being at Rome unjustly question'd. The thing it self sufficiently attested by the authority of the Ancients. The express Testimonies of Papias, Irenaus, Dionysius of Corinth, Clemens Alexandrinus, Tertullian, Caius and Origen produc'd to that purpose. The exceptions made to these Testimonies shew'd to be weak and trifling by a particular examination of each of them, A good cause needs not be supported by indirect methods. The Church of Rome not much advantaged by allowing this story. The needless questioning a story so well attested makes way for shaking the faith of all ancient history.

I. INDING the truth of what is supposed and granted in the foregoing Section, to wit, S. Peter's going to, and suffering at Rome, not onely doubted of heretofore in the beginning of the Reformation, while the paths of Antiquity were less frequent, and beaten out, but now again lately in this broad day-light of Ecclefiaftical Knowledge not onely called in question, but Fred. Spanfiering exploded as most vain and fabulous, and that especially by a Foreign Professiour, Differ, de temere of name and note; it may not be amis, having the opportunity of this im- web. Roman proprofilion, to make some few remarks for the better clearing of this matter. fellione. L. Bat. etiam Brutum Fulmen, or observations on the Bull against Q. Eliz. p. 88, Gc. Lond. 1681. 4

2. AND first, I observe that this matter of fact is attested by Witnesses of the most remote Antiquity, Persons of great eminency and authority, and who lived near enough to those times, to know the truth and certainty of those things which they reported. And perhaps there is scarce any one piece of Ancient Church-history, for which there is more clear, full and constant evi-

Όνχ ώ Πίστος dence, than there is for this. Not to infift on that passage of Ignatius, in his த் பியில் கூட Epiftle to the Romans, which feems yet to look this way; it is expresly af-Trionmat sum: ferted by Papias Bilhop of Hierapolis in Phrygia, who (as Irenews \* tells us) sum: was Scholar to S. John, and Fellow-pupil with S. Polycarp; and though we well F. Fr. ad. should with Eusebius + suppose, that it was not S. John the Aposlle, whose Rom b. 23. Rom. p. 23.
\*\* Advers. Hares. Scholar he was, but another firnamed the Elder, that lived at Ephesus, yet \*\*Auror Harm. Now Papias lays | not \$\frac{1}{2}\times \text{,c.33, p.45}\text{.will this fet him very little lower in point of time. Now Papias lays | not \$\frac{1}{2}\times \text{,c.33, p.45}\text{.will this fet him very little lower in point of time. Now Papias lays | not \$\frac{1}{2}\times \text{,c.33, p.45}\text{.will this fet him very little lower in point of time. Now Papias lays | not \$\frac{1}{2}\times \text{,c.31}\text{.will this fet him very little lower in point of time. Now Papias lays | not \$\frac{1}{2}\times \text{.will this fet him very little lower in point of time. Now Papias lays | not \$\frac{1}{2}\times \text{.will this fet him very little lower in point of time. Now Papias lays | not \$\frac{1}{2}\times \text{.will this fet him very little lower in point of time. Now Papias lays | not \$\frac{1}{2}\times \text{.will this fet him very little lower in point of time. Now Papias lays | not \$\frac{1}{2}\times \text{.will this fet him very little lower in point of time.} \] 1. 110. Only that of the wrote thence his First Epistle, and by his authority confirmed the Gospel, which S. Mark, his Disciple and Follower, at the request of the Romans, had drawn up. And that we may fee, that he did not carelefly take up these things as Common hearsays, it was his custome whereever he met with any that had conversed with the Apostles, to pick up what Memoires he could meet with concerning them, and particularly to enquire what Andrew, what Peter, what Philip, what Thomas or James or the rest of the Disciples of our Lord had either faid or done. Which fufficiently shews what care he took to derive the most accurate notices of these matters. 3. NEXT Papias comes Irenæus, a man, as S. Ferom styles \* him, of the

\* Epist. ad Theodor. p. 196. c. 20. p. 188.

Apostolick times, and was, he tells us, Papias his own Scholar: however † 4p. Eufeb. 1.5. it is certain from his own account † that he was Disciple to S. Polycarp, a man famous for his learning, prudence, gravity and piety throughout the whole Christian World. About the Year CLXXIX. he was made Bishop of the Metropolitan Church of Lyons in France, a little before which he had been dispatch'd upon a message to Rome, and had conversed with the great men there. Now his testimony in this case is uncontrollable; for he says || that Peter and Paul preach'd the Gospel at Rome, and founded a Church 1.3. c. 1. 1.229 there; and elsewhere, \* that the Great and most Ancient Church of Rome was founded and constituted by the two glorious Apostles Peter and Paul; And that these blessed Apostles having founded this Church, deliver'd the Episcopal Care of it over unto Linus. Contemporary with Irenæus, or rather a little before him, was Dionysius Bishop of Corinth, a Man of singular eminency and authority in those times, who in an Epistle which he wrote † to the Church of Rome. compares the plantation of Christianity, which Peter and Paul had made both at Rome and Corinth; and fays farther, that after they had fown the Seeds of the Evangelical Doctrine at Corinth, they went together into Italy, where they taught the Faith, and fuffered Martyrdom.

† Ap. Euseb. lib. 2. cap. 25. p. 68.

Adv. Heref.

p. 232.

4. TÖWARD the latter end of the Second Century flourish'd Clemens of Alexandria, Presbyter of that Church, and Regent of the Catechetick School there, who, in his Book of Institutions, gives the very same testimo-Loc. Supra ci- ny, which we quoted from Papias before ||; they being both brought in by Eusebius as joint-evidence in this matter. Tertullian, who lived much about the same time at Carthage, that Clemens did at Alexandria, and had been, as is probable, more than once at Rome, affirms most expresly \* more than once and again, that the Church of Rome was happy in having its Doctrine fealed with Apoftolick Bloud, and that Peter was crucified in that place, or as † De Baptism. he expresses it, Passioni Dominica adaquatus: that † Peter baptized in Tyber, (ap. 4. P. 225. | Scorpiac. cap. as John the Baptiff had done in Jordan, and elfewhere, || that when Nero first ultimo, p. 500. died the yet tender Faith at Rome with the bloud of its Professiours, then it was that Peter was girt by another, and bound to the Cross.

\* De prascrip.

Haret. cap. 36.

5. NEXT to Tertullian succeeds Caius, an Ecclesiastical Person, as Eusebius calls him, flourishing Anno CCXIV, in the time of Pope Zephyrin; who in a Book which he wrote against Proclus, one of the heads of the Cataphrygian Sect, speaking concerning the places where the Bodies of S. Peter and

S. Paul were buried, has these words, \* I am able to show the very Tombs of \* Ap. Euseb. the Apostles; for whether you go into the Vatican, or into the Via Oftiensis, you lib. 2. cap. 25, will meet with the Sepulchres of those that founded that Church; meaning the Pag. 67. Church of Rome. The last Witness whom I shall produce in this case is Origen, a Man justly reverenced for his great learning and piety, and who took a journey to Rome while Pope Zephyrin yet lived on purpose, as himself tells + us, to behold that Church fo venerable for its Antiquity; and therefore + 16.166.6.14. cannot but be supposed, to have been very inquisitive to satisfy himself in all, P. 216. especially the Ecclesiastical Antiquities of that Place. Now he expresly says || of Peter, that after he had preached to the dispersed Fews of the Eastern || Tom. 3. Exposit. Parts, he came at last to Rome, where, according to his own request, he was in Gen. ap. Encrucified with his head downwards. Lower than Origen I need not descend, p. 71. it being granted by those \* who oppose this Story, that in the time of Origen, \* Spanh. ib. c. 2. the report of S. Peter's going to, and fuffering Martyrdom at Rome, Was " 35. P. 130. commonly received in the Christian Church. And now I would fain know. what one passage of those ancient times can be proved either by more, or by more confiderable evidence than this is: and indeed confidering how small a portion of the Writings of those First Ages of the Church has been transmitted to us, there is much greater cause rather to wonder that we should have so many Witnesses in this case, than that we have no more.

6. SECONDLI, I observe, that the Arguments brought to shake the Credit of this Story, and the Exceptions made to these ancient Testimonies, are very weak and trifling, and altogether unbecoming the learning and gravity of those that make them. For Arguments against it, what can be more weak and inconcluding, than to affert † the fabulousness of this Story, be- † Id. ib. c. 2. cause no mention is made of it by S. Luke in the Apostolical History, no foot- 1. 3. p. 22. steps of it to be found in any of S. Paul's Epistles written from Rome; as if he might not come thither time enough after the accounts of the facred Story do expire; that | S. Peter was never at Rome, because Clemens Romanus | 16. n. 16. p. 45. fays nothing of it in his Epistle to the Corinthians, when yet he mentions S. Paul's coming to the bounds of the West; and what yet is more abfurd, because \* no notice is taken of it by the Roman Historians, who wrote the Acts \* 16. n.17. p.47. of that Age, especially Tacitus, Suetonius and Dio : as if these great Writers had had nothing else to doe, but to fill their Commentaries with accounts concerning Christians, whom it is plain they despised and scorned, and lookt upon as a contemptible, execrable fort of men, and therefore very little befide the bare mention of them, and that too but rarely, is to be met with in any of their Writings; much less can it be expected that they should give an

ties to the contrary. And yet these are the best, and almost onely Arguments that are offered in this matter. 7. AND of no greater force or weight are the Exceptions made to the Testimonies of the Ancients, which we have produced, as will appear by a fummary enumeration of the most material of them. Against Papias his evidence it is excepted, † that he was Egodes ofene de vêr, as Ensebius cha- + Id. it. c. 3. racters him, a man of a very weak and undifcerning judgment, and that he n. 8. P. 79. derived several things strange and unheard-of from mere Tradition. But all

account of the Accidents and Circumstances of particular Christians: besides

that, this whole way of reasoning is negative, and purely depends upon the

filence of some few Authours, which can fignify nothing, where there is

fuch a current and uncontrollable Tradition, and so many positive Authori-

this is faid of him by Eusebius onely upon the account of some doctrinal principles and opinions, and fome rash and absurd expositions of our Saviour's Doctrine, carelessy taken up from others, and handed down without due exa-

mination; particularly his Millenary or Chiliastick Notions; but what is this to invalidate his Testimony in the case before us, a matter of a quite different nature from those mentioned by Eusebius? May not a man be mistaken in abstruse Speculations, and yet be fit enough to judge in ordinary Cafes? as if none but a man of acute parts and a subtile apprehension, one able to pierce into the reasons, consistency and consequences of doctrinal conclufions were capable to deliver down matters of fact, things fresh in memory. done within much less than an hundred years, in themselves highly probable and wherein no interest could be served, either for him to deceive others. or for others to deceive him.

| Ib. n.20. p.100.

8. AGAINST Irenœus it is put in bar, that || he gave not this testimony, till after his return from Rome, that is, about an hundred and forty years after S. Peter's first pretended coming thither; which is no great abatement in a Testimony of so remote antiquity, when they had so many evidences and opportunities of fatisfying themselves in the truth of things which to us are utterly lost; that before his times many frivolous Traditions began to take place, and that he himself is sometimes mistaken: the proper inference from which, if purfued to its just iffue, must be this, either that he is always mistaken, or at least that he is so in this. 9. THE Authority of Dionysius of Corinth is thrown off with this, \* that

it is of no greater value than that of Irenaus; that Churches then began to emulate each other, by pretending to be of Apostolical foundation, and that Dionysius herein consulted the honour of his own Church, by deriving upon it the Authority of those two great Apostles Peter and Paul, and in that respect setting it on the same level with Rome: which yet is a mere suggestion of his own, and so far as it respects Dionysius, is said without any just warrant † N. 27. P. 113. from Antiquity. Besides, his Testimony its self is called in question †, for affirming that Peter and Paul went together from Corinth into Italy, and there taught, and fuffered Martyrdom at the same time. Against their coming together to Corinth, and thence passing into Italy, nothing is brought, but that the account which S. Luke gives of the Travels and Preachings of these Apofiles is not confiftent with S. Peter's coming to Rome under Claudius, which let them look to, whose interest it is that it should be so, I mean them of the Church of Rome. And for his faying that they suffered Martyrdom 2272 7 acron naiegn, at the same time; it does not necessarily imply their suffering the same day and year, but admits of some considerable distance of time; it | Differt. de Anno being elsewhere granted || by our Authour, that this Phrase, ממדול דציסו לי אפ לvov, is oft used in Josephus in a lax sense, as including what happened within

n. 17. p. 202.

\* Ubi fupr. n.18.

the compass of some years. 10. TO enervate the Testimony of Clemens Alexandrinus, it is said \*, (with how little pretence of reason, let any man judge) that Eusebius quotes it out of a Book of Clemens, that is now lost, and that he tells us not whence S. Clemens derived the report; that abundance of Apocryphal Writings were extant in his time, and that he himself inserts a great many frivolous Traditions into his Writings. Which if it were granted, would doe no fervice in this Cause, unless it were afferted, that all things he says are doubtfull or fabulous, because some few are so.

+ Ib. n. 31.

11. MUCH after the fame rate 'tis argued † against Tertullian, that he was a man of great credulity, that he fets down some passages concerning | N. 32. p. 125. S. John, which are not related by other Writers of those times; that || he was mistaken in our Saviour's Age at the time of his Passion; that he was imposed upon in the account which he fays Tiberius the Emperour fent to the Senate concerning Christ: which forfooth must needs be false, because no mention is made of it by Suetonius, Tacitus, or Dio.

12. THE exceptions to Caius are no whit stronger than the former, (viz.) \* that he flourished but in the beginning of the third Century, when many false \* 16. n. 28, 29. reports were fet on foot, and that it is not reasonable to believe that in those times of perfecution the Tombs of the Apostles should be undefaced, and had in fuch publick honour and veneration: as if the places where the Apostles were buried could not be familiarly known to Christians, without being commonly shewn to their Heathen Persecutours, or without erecting pompous and stately Monuments over their Graves, to provoke the rage and malice of their Enemies to fall foul upon them.

13. AGAINST Origen, nothing is pretended, + but what is notoriously + 1b. n. 34. vain and frivolous; as that perhaps his reports concerning the travails of the p. 129. Apostles are not sufficiently certain; that in some other cases he produces testimonies out of Apocryphal Writings; and that many things are reported concerning himself, which are at best obscure and ambiguous, and that Baronius and Valesius cannot agree about the time of his Journey to Rome. I have but lightly toucht upon most of these exceptions, because the very mention of them, is enough to superfede a studied and operose Consutation: and indeed they are generally such as may with equal force be levelled almost against

any Ancient History.

14. THIRDLT, I observe how far zeal even for the best cause may fometimes transport learned men to secure it by undue and imprudent methods, and fuch as one would think were made use of rather to shew the Acumen and fubtilty of the Authour, than any strength or cogency in the Arguments. Plain it is, that they who fet themselves to undermine this story, design therein to serve the interests of the Protestant Cause, against the vain and unjust pretences of the See of Rome, and utterly to subvert the very foundations of that title whereby they lay claim to S. Peter's Power. This indeed could it be fairly made good, and without offering violence to the authority of those Ancient and Venerable Sages of the Christian Church, would give a mortal blow to the Romish Cause, and free us from several of their groundless and fophistical Allegations. But when this cannot be done without calling in question the first and most early Records of the Church, and throwing off the Authority of the Ancients, Non tali auxilio - Truth needs no fuch weapons to defend its felf, but is able to stand up, and triumph in its own strength, without calling in fuch indirect artifices to support it. We can fafely grant the main of the story, that S. Peter did go to Rome, and came thither ex TENES (as Origen expressly says || he did) about the latter end of his life, and there suffe- || Exposit in Gered Martyrdom for the Faith of Christ; and yet this no disadvantage to our nes. ubi supra. felves, nay it's that which utterly confounds all their accounts of things, and proves their pretended story of S. Peter's being 25 years Bishop of that See

to be not onely vain, but false, as has been sufficiently shewn in the foregoing Section. But to deny that S. Peter ever was at Rome, contrary to the whole stream and current of Antiquity, and the unanimous confent of the most early Writers, and that merely upon little furmifes, and trifling cavils; and in order thereunto to treat the Reverend fathers, whose memories have ever been dear and facred in the Christian Church, with rude reslexions and spitchill infinuations, is a course I consess not active the consession of the con and spitefull infinuations, is a course I confess not

over-ingenuous, and might give too much occasion to our Adversaries of the Church of Rome, to charge us (as they formetimes do, falfely enough) with a neglect of Antiquity, and contempt of the Fathers; but that it is notorioufly known, that all the great names of the Protestant Party, men most celebrated

Non habere mihi frontem videntur, qui hec ne-Non habere min frontem viaentur, qui hec ne-gant, repugnaine omni amiquitate: quafi in hifto-ria aliunde fapere possimus, quam ex antiquorum monumentis. J. G. Vost. Harms Evangel. 1.3. c. 4.

p. 407.
Omnes Patres magno confensu asseruent Petrum
Omnes Patres magno confensu asseruente Ecclesiam admini-

(65)

lebrated for learning and piety, have always paid a most just descrence and veneration to Antiquity, and upon that account have freely allowed this slory of S. *Peter's* going to *Rome*, as our Authour, who opposes it, is forced to

\* 16. c. 1. n. 11. grant \*.

15. FOORTHLY, It deserves to be considered whether the needless queftioning a ftory fo well attefled, may not in time open too wide a gap to fhake the credit of all History. For if things done at fo remote a diflance of time, and which have all the evidence that can be defired to make them good, may be doubted of or denied, merely for the fake of some few weak and infignificant exceptions, which may be made against them, what is there that can be secure? There are few passages of Ancient History, against which a man of wit and parts may not start some objections, either from the Writers of them, or from the account of the things themfelves; and shall they therefore be prefently discarded, or condemned to the number of the false or fabulous? If this liberty be indulged, farewell Church-history, nay 'tis to be feared, whether the Sacred Story will be able long to maintain its Divine authority. We live in an Age of great Scepticism and infidelity, wherein men have in a great measure put off the reverence due to Sacred Things; And witty men feem much delighted to hunt out objections, bestow their cenfures, expose the credit of former Ages, and to believe little but what themfelves either fee or hear. And therefore it will become wife and good men to be very tender, how they loofen, much more remove the old land-marks, which the Fathers have fet, lest we run our selves before we be aware into a labyrinth and confusion, from whence it will not be easie to get out.

The End of S. Peter's Life.

THE

# THE LIFE S. PAUL.



St Paul's Convertion.

Acto 3.4 And as he journied he came near to Damascure judiently three flined round about him a light from haveness, full and the cheard avoice/gauge unto him State Saul &c. (2017) And the men which journied with him food years flight for a work for the charmon a wife but seein an omn

### SECT. I.

# Of S. PAUL, from his Birth till his Conversion.

S. Paul, why placed next Peter. Tarfus the place of his Birth; an University, and a Roman Corporation. His Parents of the old shock of Israel; descended of the Tribe of Benjamin. Jacob's Prophecy applied to him by the Ancients. His Names; Saul, whence; Paul, when assumed and why. His Education in the Schools of Tarsus, and in the Trade of Tent-making. The custome of the Jews in hringing up their Touth to Manual Trades. His study of the Law where M 2

Generals

SECT. I.

the Tutorage of Gamaliel. This Gamaliel, who. Why faid to have been a Christian. Sitting at the feet of their Masters the posture of learners. His joining himself to the Sect of the Pharisees. An inquiry into the Temper and Manners of that Sect. The fiery Zeal and Activity of his Temper. His being engaged in Stephen's Martyrdom. His violent persecution of the Church. His journey to Damascus. His Conversion by the way, and the manner of it. His blindneß. His rapture into the Third Heaven, when (probably.) His fight restored. His being baptized, and preaching Christ.

HOUGH S. Paul was none of the Twelve Apostles, yet had he the honour of being an Apostle extraordinary, and to be immediately called in a way peculiar to himfelf. He justly deserves a place next S. Peter; for as in their lives they were pleasant and lovely, so in their death they were not divided: especially if it be true, that they both suffered not onely for the same cause, but at the same time, as well as place. S. Paul was born at Tarfus, the Metropolis of Cilicia; a City infinitely rich and populous, and what contributed more to the fame and honour of it, an Academy, furnished with Schools of Learning, where the Scholars fo closely plied their Studies. that as \* Strabo informs us, they excelled in all Arts of polite Learning and Philosophy those of other places, yea, even of Alexandria, and Athens it self; and that even Rome was beholden to it for many of its best Profesiours. It was a Roman Municipium, or free Corporation, invested with many Franchises and Privileges by Julius Cafar, and Augustus, who granted to the Inhabitants of it Ac. 22. 25, 26, the honours and immunities of Citizens of Rome. In which respect S. Paul owned and afferted it as the privilege of his Birth-right, that he was a Roman,

\* Geograph

lib. 14. p. 463.

†De Script. Eccl. and thereby free from being bound or beaten. True it is that † S. Hierome m Paul. (followed herein by || one, who himself travelled in these parts) makes him lib.2.0.99, p.366. born at Gifchalis, a well fortified Town in Judæa, which being befieged and taken by the Roman Army, his Parents fled away with him and dwelt at Tarfus. But besides that this contradicts S. Paul, who expresly affirms, that he was born at Tarlus, there needs no more to confute this opinion, than that \* S. Hierome elsewhere flights it as a fabulous report.

\* Com. in Philem. p. 263. Tom. 9.

2. H I S Parents were Fews, and that of the Ancient flock, not entring in by the gate of profelytism, but originally descended from that Nation, which furely he means, when he fays, That he was an Hebrew of the Hebrews, either because both his Parents were Jews, or rather that all his Ancestours had been fo. They belonged to the Tribe of Benjamin, whose Founder was the youngest Son of the old Patriarch Facob, who thus prophesied of him. Benjamin shall raven as a Wolf, in the morning he shall devour the pray, and at night he shall divide the spoil. This prophetical character † Tertullian, and others after him will have to be accomplished in our Apostle. As a ravening Wolf in the morning devouring the prey, that is, as a Persecutour of the Churches, in the first part of his life destroying the flock of God: In the evening dividing the (poil, that is, in his declining and reduced age, as Doctour of the Nations, feeding and distributing to Christ's sheep.

Gen. 49.27. † Adv. Marc. lib.5. c.1. p.461.

> 3. W E find him described by two names in Scripture, one Hebrew, and the other Latin; probably referring both to his Fewish and Roman capacity and relation. The one, Saul, a name frequent and common in the Tribe of Benjamin ever fince the first King of Israel who was of that name, was chosen out of that Tribe. In memory whereof they were wont to give their Children this name at their Circumcifion. His other was, Paul, affumed by him, as fome think, at his Conversion, to denote his humility; as others, in memory of his converting Sergius Paulus the Roman Governour, in imitation of the

Generals and Emperours of Rome, who were wont from the places and Nations that they conquered, to affume the name, as an additional honour and title to themselves, as Scipio Africanus, Casar Germanicus, Parthicus, Sarmaticus, &c. But this feems no-way confiftent with the great humility of this Apostle. More probable therefore it is, what \* Origen thinks, That he had \* Profat. in Eq. a double name given him at his Circumcifion; Saul, relating to his fewish ad Rom fil. 132. original; and Paul, referring to the Roman Corporation, where he was born. And this the Scripture feems to favour, when it fays, Saul, who also is called Paul. And this perhaps may be the reason why St. Luke, so long as he vid. D. Lights. speaks of him as conversant among the Jews in Syria, styles him Saul: but Hor. Heb. in 1. ad afterwards when he left those parts and went among the Cont. 1. 1. afterwards when he left those parts, and went among the Gentiles, he gives him the name of Paul, as a name more frequent, and familiarly known to them. And for the same reason no doubt he constantly calls himself by that name in all his Epistles written to the Gentile-Churches. Or if it was taken up by him afterwards, it was probably done at his Conversion, according to the custome and manner of the Hebrews, who used many times upon solemn and eminent occasions, especially upon their entering upon a more first and religious course of life, to change their names, and assume one which they had not before.

4. IN his Youth he was brought up in the Schools of Tarfus, fully instructed in all the liberal Arts and Sciences, whereby he became admirably acquainted with foreign and external Authours. Together with which he was brought up to a particular Trade and course of life; according to the great Maxim and principle of the Jews, That, \* He who teaches not his son a Trade, כל שואינו \*\* teaches him to be a Thief. They thought it not onely fit, but a necessary מלמר part of Education, for their wifeft and most learned Rabbins to be brought בנו אומנורן up to a manual Trade, whereby, if occasion was, they might be able to maintain themselves. Hence (as || Drusius observes) nothing more com-מלמרו. mon in their writings, than to have them denominated from their callings, Talm. Traff. Rabbi Jose the Tanner, Rabbi Jochanan the Shoomaker, Rabbi Juda the Baker, Kidduch. c. r. &c. A custome taken up by the Christians, especially the † Monks and Af ap. Buxtors. in ceticks of the Primitive times, who together with their strict profession and almost incredible exercises of devotion, each took upon him a particular Trade, Admot. in whereat he daily wrought, and by his own hand-labour maintained himself + Epiph. 80. And this course of life the Jews were very carefull should be free from all suf- p. 451. picion of fcandal. אומנות נקייה (as they call \* it ) a clean, that is honest Trade, \* Buxtorf. ubi being wont to fay, That he was happy that had his Parents employed in an fap. honest and commendable Calling; as he was miserable, who saw them conversant in any fordid and dishonest course of life. The Trade our Apostle was put to, was that of Tent-making, whereat he wrought, for fome parti- Ac. 18. 3. cular reasons, even after his calling to the Apostolate. An honest, but mean course of life, and as † Chrysostome observes, an argument that his Parents + De Land. were not of the nobler and better rank; however, it was an usefull and gain- S. Paul. Tom. 5. full Trade, especially in those war-like Countries, where Armies had such 1.512. frequent use of Tents.

5. HAVING run through the whole circle of the Sciences, and laid the fure foundations of humane Learning at Tarfus; he was by his Parents fent to Jerusalem, to be perfected in the study of the Law, and put under the Tutorage of Rabban Gamaliel, This Gamaliel was the fon of Rabban Symeon Ac. 22. 3. 4. ( probably prefumed to be the same Symeon that came into the Temple, and 34 took Christ into his arms) Prefident of the Court of the Sanhedrim: he was a Doctour of the Law, a Person of great wisedom and prudence, and head at that time of one of the Families of the Schools at Ferufalem. A man of chief

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Ann. 415.

Gal. 1. 14.

\* Antiq. Jud. p. 585.

eminency and authority in the Jewish Sanhedrim, and President of it at that very time when our Bleffed Saviour was brought before it. He lived to a great Age, and was buried by Onkelos the Profelyte, Authour of the Chaldee Paraphrase (one who infinitely loved and honoured him) at his own vast expence and charge. He it was that made that wife and excellent speech in the Sanhedrim, in favour of the Apostles and their Religion. Nay, he \* Clem. Recog- himself is \* said (though I know not why) to have been a Christian, and his nit. lib. 1. p. 16, fitting amongst the Senatours to have been conniv'd at by the Apostles, that Ap. Phot. Cod. he might be the better friend to their affairs. || Chryfippus, Presbyter of the CLXXI. Cod. Church of Terufolem adds that he was based on the CLXXI. Cod. Church of Jerusalem adds, that he was brothers son to Nicodemus, together Church of jerujaiem ands, that he was protiers in to incodemis, together as the with whom he and his fon Abib were baptized by Peter and John. This ac-Epift. ap. Sur. count he derives from Lucian, a Presbyter also of that Church under John Patriarch of Ferusalem, who in an Epistle of his still extant, tells us, that he had this, together with fome other things, communicated to him in a Vision by Gamaliel himself. Which if true, no better evidence could be desired in this matter. At the feet of this Gamaliel, S. Faul tells us, he was brought up, alluding to the custome of the Fewish Masters, who were wont to lit, while their Disciples and Scholars stood at their feet. Which honorary custome continued till the death of this Gamaliel, and was then left off. Their own \* Talmud telling us, That fince our old Rabban Gamaliel died, the honour of the Law was perished, Purity and Pharifaism were destroyed: which the Lignus Hor. H. Gloß thus explains, That whilft he lived, men were found, and studied the Law fanding; but he being dead, weakness crept into the World, and they were forced to ht.

6. UNDER the Tuition of this great Master S. Paul was Educated in the knowledge of the Law, wherein he made such quick and vast improvements, that he foon out-ftript his fellow-Disciples. Amongst the various Sects at that time in the Fewish Church, he was especially Educated in the Principles and Institutions of the Pharifees: Of which Sect was both his Father and his Master, whereof he became a most earnest and zealous professour. This being, as himself tells us, the strictest Sect of their Religion. For the understanding whereof, it may not be amis a little to enquire into the Temper and Manners of this Sect. \* Josephus, though himself a Pharifee, gives this character of them, That they were a crafty and fubtile generation of men, and so perverse even to Princes themselves, that they would not fear | Id. Ibid. lib.13. many times openly to affront and oppose them. And so far had they | infinuated themselves into the assections and estimations of the populacy, that their good or ill word was enough to make, or blaft any one with the People, who would implicitly believe them, let their report be never to false or malicious. And therefore Alexander Jannæus, when he lay a-dying, wifely advised his Queen by all means to comply with them, and to feem to Govern by their counsel and direction, affirming, that this had been the greatest cause of his fatal miscarriage, and that which had derived the odium of the Nation upon him, that he had offended this fort of men. Certain it is, that they were infinitely proud and infolent, furly and ill-natured, that they hated all mankind but themselves, and censured whoever would not be of their way, as a Villain and Reprobate: greatly zealous to gather Profelytes to their party, not to make them more religious, but more fierce and cruel, more carping and cenforious, more heady and high-minded, in short, twofold more the children of the Devil, than they were before. All Religion and kindness was confined within the bounds of their own party, and the first principles wherewith they inspired their new converts were. That none but they were the godly party, and that all other persons were slaves and sons of the Earth:

and therefore especially endeavoured to inspire them with a mighty zeal and fierceness against all that differed from them, so that if any one did but fpeak a good word of our Saviour, he should be presently excommunicated and cast out, persecuted and devoted to the death. To this end they were wont, not onely to separate, but discriminate themselves from the herd and community, by fome peculiar notes and badges of diffinction; fuch as their long Robes, broad Phylacteries, and their large Fringes and borders of their Garments, whereby they made themselves known from the rest of men. These dogged and ill-natured principles, together with their seditious, unnatural, unjust, unmercifull, and uncharitable behaviour, which otherwise would have made them stink above-ground in the nostrils of men, they fought to palliate and varnish over with a more than ordinary pretence and profession of Religion: but were especially active and diligent in what cost them little, the outward inflances of Religion, fuch duties especially as did more immediately refer to God, as frequent fasting, and praying, which they did very often, and very long with demure and mortified looks, in a whining and an affected tone, and this almost in every corner of the streets: and indeed so contrived the scheme of their Religion, that what they did. might appear above-ground, where they might be seen of men to the best

7. THOUGH this feems to have been the general temper and disposition of the party, yet doubtless there were some amongst them of better and honester principles than the rest. In which number we have just reason to reckon our Apostle: who yet was deeply leavened with the active and fiery genius of the Sect; not able to brook any opposite party in Religion, especially if late and novel. Infomuch that when the fews were refolved to doe execution upon Stephen, he flood by and kept the cloaths of them that did it. Whether he was any farther engaged in the death of this innocent and good man, we do not find. However this was enough loudly to proclaim his approbation and confent. And therefore elsewhere we find him indicting himfelf for this fact, and pleading guilty. When the bloud of thy Martyr Stephen Acts 22, 20. was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that flew him. God chiefly inspects the heart, and if the vote be passed there, writes the man guilty, though he stir no farther. 'Tis easie to murther another by a filent wish, or a passionate desire. In all moral actions God values the will for the deed, and reckons the man a companion in the fin, who, though possibly he may never actually joyn in it, does yet inwardly applaud and like it. The ftorm thus begun, encreased a pace, and a violent perfecution began to arife, which miferably afflicted and difperfed the Christians at Jerusalem. In which our Apostle was a prime Agent and Minister, raging about in all parts with a mad and ungovernable zeal, searching out the Saints, beating them in the Synagogues, compelling many to blaspheme, imprisoning others, and procuring them to be put to death. Indeed he was a kind of Inquisitor Hæreticæ pravitatis to the High-Priest. by whom he was employed to hunt and find out these upstart Hereticks, who preached against the Law of Moses, and the Traditions of the Fathers. Accordingly having made strange havock at Ferufalem, he addressed Acts of the himself to the Sanhedrim, and there took out a Warrant and Commission to go down and ranfack the Synagogues at Damascus. How eternally insatiable is fury and a misguided zeal! how restless and unwearied in its designs of cruelty! it had already fufficiently harassed the poor Christians at Ferufalem, but not content to have vexed them there, and to have driven them thence, it perfecuted them unto strange Cities, following them even to Damascus

SECT. II.

Gal. 1. 15.

mascus it self, whither many of these persecuted Christians had sled for shelter, refolving to bring up those whom he found there to Jerusalem, in order to their punishment and execution. For the Fewish Sanhedrim had not onely power of feizing and feourging offenders against their Law within the bounds of their own Country, but by the connivence and favour of the Romans, might fend into other Countries, where there were any Synagogues that acknowledged a dependence in Religious matters upon the Council at Ferusalem, to apprehend them; as here they sent Paul to Damascus to fetch up what Christians he could find, to be arraigned and sentenced at Jerusalem.

8. BUT God who had designed him for work of another nature, and separated him from his Mothers womb to the preaching of the Gospel, flopt him in his journey. For while he was together with his company travelling on the Road, not far from Damascus, on a sudden a gleam of light beyond the splendour and brightness of the Sun, was darted from Heaven upon them, whereat being strangely amazed and confounded, they all fell to the ground, a Voice calling to him, Saul, Saul, why persecutest thou me? To which he replied, Lord, who art thou? Who told him, That he was Jefus whom he persecuted, that what was done to the members was done to the head, that it was hard for him to kick against the pricks, that he now appeared to him, to make choice of him for a Minister, and a Witness of what he had now seen, and should after hear; that he would stand by him, and preserve him, and make him a great instrument in the conversion of the Gentile World. This faid, He asked our Lord, what he would have him to doe? who bad him go into the City, where he should receive his Answer. S. Paul's companions, who had been present at this transaction, heard the voice, but faw not him that spoke to him: though elsewhere the Apostle himself affirms, that they faw the light, but heard not the voice of him that spake, that is, they heard a confused sound, but not a distinct and articulate voice; or, more probably, being ignorant of the Hebrew Language, wherein our Lord spake to Saint Paul, they heard the words, but knew not the fense and the meaning o. S. PAUL by this time was gotten up, but though he found his feet,

yet he had loft his eyes, being stricken blind with the extraordinary brightness of the light, and was accordingly led by his companions into Damascus. In which condition he there remained, fasting three days together. At this time, we may probably suppose it was, that he had that vision and ecstasie, wherein he was taken up into the third Heaven, where he faw and heard 2 Cor. 12. 1. things great and unutterable, and was fully instructed in the mysteries of the Gospel, and hence expresly affirms, that he was not taught the Gospel Gal. 1. 10, 11. which he preached by man, but by the Revelation of Jesus Christ. There was at this time at Damascus one Ananias, a very devout and religious man, ( one of the feventy Disciples, as the Ancients inform us, and probably the first planter of the Christian Church in this City ) and though a Christian, yet of great reputation amongst all the Fews. To him our Lord appeared, commanding him to go into fuch a street, and to such an house, and there enquire for one Saul of Tarfus, who was now at Prayer, and had feen him in a Vision coming to him, to lay his hands upon him, that he might receive his fight. Ananias startled at the name of the man, having heard of his bloudy temper and practices, and upon what errand he was now come down to the City. But our Lord to take off his fears, told him, that he mistook the man, that he had now taken him to be a chosen vessel, to preach the Gospel both to Tews and Gentiles, and before the greatest Potentates upon Earth, acquainting him with what great things he should both doe and fuffer for his fake, what chains and imprisonments, what racks and feourges, what hunger and thirst, what shipwracks and death, he should undergo. Upon this Ananias went, laid his hands upon him, told him that our Lord had fent him to him, that he might receive his fight, and be filled with the Holy Ghost, which was no sconer done, but thick films like scales fell from his eyes, and his fight returned. And the next thing he did was to be baptized, and folemnly initiated into the Christian Faith. After which he joyned himself to the Disciples of that place, to the equal joy and wonder of the Church: that the Wolf should so soon lay down its sierceness; and put on the meek nature of a Lamb; that he who had lately been so violent a persecutour, should now become not a professour onely, but a preacher of that Faith, which before he had routed and destroyed.

The Life of S. PAUL.

## SECT. II.

# Of S. Paul, from his Conversion, till the Council at Ferusalem.

S. Paul's leaving Damascus, and why. His three Years Ministery in Arabia. His return to Damascus. The greatness of that City. The design of the Jews to surprize S. Paul, and the manner of his escape. His coming to Jerusalem, and converse with Peter and James. His departure thence. The Disciples first styled Christians at Antioch. This when done, and by whom. The solemnity of it. The importance of the word xenuarious. Xenuarious 'Av-Troyelw, what. S. Paul's fourney to Jerusalem with contributions. His voyage to Cyprus, and planting Christianity there. The opposition made by Elymas, and his severe punishment. The Proconsul's conversion. His preaching to the Jews at Antioch of Pisidia. His curing a Cripple at Lystra: and discourse to the people about their Idolatry. The Apostles way of arguing noted; and his discourse concerning the Being and Providence of God illustrated. His confirming the Churches in the Faith. The controverse at Antioch; and S. Paul's account of it in the Synod at Jerusalem.

SAINT Paul staid not long at Damascus after his Conversion, but having received an immediate intimation from Heaven, probably in the Ecstafie wherein he was caught up thither, he waited for no other counsel or direction in the case, lest he should seem to derive his Mission and Authority from Men, and being not disobedient to the Heavenly Vision, he presently retired out of the City; and the fooner probably, to decline the Odium of the Jews, and the effects of that rage and malice, which he was fure would purfue and follow him. He withdrew into the parts of Arabia, (those parts of Gal. 1. 17, 18. it, that lay next to the χώες Δαμασκινή, the Region of Damascus; nay Damajcus it self was sometimes accounted part of Arabia, as we shall note by and by from Tertullian) where he spent the first fruits of his Ministery, preaching up and down for three Years together. After which he returned back to Damascus, preached openly in the Synagogues, and convinced the Jews of Christ's Messiahship, and the truth of his Religion. Angry and enraged hereat, Acts 9. 23. they refolved his Ruine, which they knew no better way to effect, than by 2 Cor. 11.32,33. exasperating and incensing the Civil powers against him. Damascus was a

Acts 22. 9.

place, not more venerable for its Antiquity, if not built by, at least it gave

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P. 145.

Adv. Marc.

p. 626.

stately Buildings, goodly and magnificent Temples, and fortified with strong \* Epift. XXIV. Guards and Garrisons: in all which respects \* Julian calls it the Holy and great Damascus, και τ κ Εφας απάσης δοθαλμών, the Eye of the whole East. Situate it was between Libanus and Mount Hermon, and though properly belonging to Syria, yet Arabiæ retro deputabatur (as || Tertullian tells us) was 1.3. c.13. P-404 anciently reckoned to Arabia. Accordingly at this time it was under the Government of Aretas (Father-in-law to Herod Antipas the Tetrarch, whose Vid. Joseph. An- Daughter the faid Herod had married, but afterwards turned off, which became the occasion of a war between those two Princes) King of Arabia Petrea, a Prince tributary to the Roman Empire. By him there was an educe yns, or Governour, who had Jurisdiction over the whole Syria Damascena, placed over it, who kept constant residence in the City, as a place of very great importance. To him the Jews made their address, with crafty and cunning infinuations perfuading him to apprehend St. Paul, possibly under the notion of a Spy, there being War at this time between the Romans, and that King. Hereupon the Gates were shut, and extraordinary Guards set, and all Engines that could be laid to take him. But the Disciples to prevent their cruel designs, at Night put him into a Basket, and let him down over the City wall. And the place, we are \* told, is still shewed to Travellers, not far from the Gate, thence called S. Paul's Gate at this day.

\* G. Sion. // J. Hesron. de Urb. Orient. c. 4. p. 11. Acts 9. 26.

2. HAVING thus made his escape, he set forwards for Jerusalem, where when he arrived, he addressed himself to the Church. But they knowing the former temper and principles of the Man, universally shunned his company; till Barnabas brought him to Peter, who was not yet cast into Prison, and to James our Lord's Brother, Bishop of Jerusalem, acquainting them with the manner of his conversion, and by them he was familiarly entertained. Here he staid fifteen days, preaching Christ, and consuting the Hellenist Jews with a mighty courage and resolution. But snares were here again laid to intrap him, as malice can as well cease to be, as to be restless and active. Whereupon he was warned by God in a Vision, that his Testimony would not find acceptance in that place, that therefore he should leave it, and betake himself to the Gentiles. Accordingly being conducted by the Brethren to Cæsarea, he set sail for Tarsus, his Native City, from whence not long after he was fetched by Barnabas to Antioch, to affift him in propagating Chrifliany in that place. In which employment they continued there a whole Year. And now it was that the Disciples of the Religion were at this place

Acts 11. 26.

Acts 9. 30.

Hebr. in voc. N x ζα3εθ.

first called Christians; according to the manner of all other Institutions, who were wont to take their denominations from the first Authours and Foun-| Na a a ders of them. Before this they were usually styled | Nazarenes, as being the muhando nucles of Disciples and Followers of Jesus of Nazareth, a Name by which the Jews in fcorn call them to this day, with the same intent that the Gentiles of old used to call them Galileans. The name of Nazarenes was henceforward fixed upon those Jewish Converts, who mixed the Law and the Gospel, and compounded a Religion out of Judaism and Christianity. The fixing this honourable Name upon the Disciples of the crucified Jesus was done at Antioch (as an - Joan, Antio-chen, in Chronol, ancient \* Historian informs us) about the beginning of Claudius his Reign,

Ten Years after Christ's Ascension; nay, he farther adds, that Euodius lately Ms. a Selden. ordained Bishop of that place was the person that imposed this name upon cit. de Synedr. them, styling them Christians, who before were called Nazarenes and Gali-vid. Suid. Suid. in vec. leans, TE airs 6 Trionome Evol's negoomalioarla airois, nai 671 Hoavia air Natagaio. τοῖς τὸ ὄνομα τέτο· πεώην 3ο Ναζαεαῖοι ἐκαλενίο, καὶ Γαλιλαῖοι ἐκαλενίο οῖ χεισιανοί, as my Authour's words are. I may not omit, what a learned || Man has observed, that the word χεηματίσαι used by S. Luke (they were || I. Greg. not. by called) implies the thing to have been done by some publick and solemn act off cap. 36. and declaration of the whole Church, fuch being the use of the word in the Imperial Edicts and Proclamations of those times, the Emperours being said χεηματίζειν, to style themselves, when they publickly proclaimed by what titles they would be called. When any Province submitted it self to the Roman Empire, the Emperour was wont by publick Edict χεηματίζεω έσωτου, το entitle himself to the Government and Jurisdiction of it, and the People to feveral great privileges and immunities. In a gratefull fense whereof the People usually made this time the folemn date of their common Epocha or computation. Thus (as the forementioned \* Historian informs us) it was in \* J. Antioch. the particular case of Antioch, and thence their publick Æra was called Xon- Chron. lib. 9. ματισμός την 'Αντιοχείων, the Ascription of the People at Antioch. Such being the general acception of the word, S. Luke (who was himself a Native of this City) makes use of it to express that solemn declaration, whereby the Disciples of the Religion entitled themselves to the Name of Christians. 3. IT happened about this time that a terrible Famine, foretold by Aga- Acts 11. 27. bus, afflicted several parts of the Roman Empire, but especially Judæa: The confideration whereof made the Christians at Antioch compassionate the case of their fuffering Brethren, and accordingly raifed confiderable contributions for their relief and fuccour, which they fent to Ferusalem by Barnabas and Paul, who having dispatched their Errand in that City, went back to Antioch. Where while they were joining in the publick exercises of their Religion, it was revealed to them by the Holy Ghoft, that they should fet apart Paul and Acts 13. 2.

Barnabas to preach the Gospel in other places. Which was done accordingly,

I one who pretends to be ancient enough to know it, feems to intimate, that | Dionyf Arcon. he not onely spake, but wrote against S. Paul's Doctrine, and the Faith of de divin. nomin. Christ. However, the Proconful calls for the Apostles, and S. Paul first takes c. 8. pag. 623. Elymas to task, and having feverely checked him for his malicious oppofing of the truth, told him, that the Divine Vengeance was now ready to feize upon him. Upon which he was immediately struck blind. The Vengeance of God observing herein a kind of just proportion, that he should be punished with the loss of his bodily eyes, who had so wilfully and maliciously shut the eyes of his mind against the light of the Gospel, and had endeavoured to keep not onely himself, but others under so much blindness and darkness. This Miracle turned the Scale with the Proconful, and quickly brought him

over a Convert to the Faith.

and they by Prayer, Fasting and Imposition of Hands immediately deputed

for that service. Hence they departed to Seleucia, and thence failed to Cy-

prus, where at Salamis, a great City in that Island, they preached in the Sy-

nagogues of the Jews. Hence they removed to Paphos, the residence of Ser-

gius Paulus the Proconsul of the Island, a Man of great wisedom and prudence,

but miserably seduced by the wicked Artifices of Bar-Jesus a Jewish Im-

postour, who called himself Elymas, or the Magician, vehemently opposed

the Apostles, and kept the Proconful from embracing of the Faith. Nay,

4. AFTER this fuccess in Cyprus, he went to Perga in Pamphilia, where AGS 13-13, 14. taking Titus along with him in the room of Mark, who was returned to fe-

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rusalem, they went to Antioch the Metropolis of Pisidia. Where entring into the Jewish Synagogue on the Sabbath Day after some Sections of the Law were read, they were invited by the Rulers of the Synagogue to discourse a little to the People. Which S. Paul did in a large and eloquent Sermon, wherein he put them in mind of the many great and particular bleffings which God had heaped upon the Jews, from the first Originals of that Nation; that he had crowned them all with the fending of his Son, to be the Messiah and the Saviour; that though the Jews had ignorantly crucified this just, innocent Person, yet that God according to his own predictions had raised him up from the dead, that through Him they preached forgiveness of fins, and that by him alone it was that Men, if ever, must be justified and acquitted from that Guilt and Condemnation, which all the pompous Ceremonies, and Ministeries of the Mosaick Law could never doe away: That therefore they should doe well to take heed left by their oppofing this way of Salvation, they should bring upon themselves that prophetical curse, which God had threatned to the Jews of old for their great contumacy and neglect. This Sermon wanted not its due effects. The Profelyte-Jews defired the Apostles to discourse again to them of this matter the next Sabbath Day, the Apostles also persuading them to continue firm in the belief of these things. The Day was no sooner come, but the whole City almost flocked to be their Auditours, which when the Fews faw, acted by a spirit of envy, they began to blaspheme, and to contradict the Apostles, who nothing daunted, told them that our Lord had charged them first to preach the Gospel to the Fews, which since they so obstinately rejected, they were now to address themselves to the Gentiles, who hearing this exceedingly rejoyced at the good news, and magnified the Word of God, and as many of them as were thus prepared and disposed towards eternal life, heartily closed with it and embraced it; the Apostles preaching not there onely, but through the whole Country round about. The Jews more exasperated than before, resolved to be rid of their company, and to that end perfuaded some of the more devout and honourable Women, to deal with their Husbands, Persons of prime rank and quality in the City, by whose means they were driven out of those parts. Whereat Paul and Barnabas shaking off the dust of their Feet, as a Testimony against their ingratitude and infidelity, departed from them.

5. THE next place they went to was Iconium, where at first they found kind entertainment, and good fuccess, God setting a seal to their Doctrine by the Testimony of his Miracles. But here the Jewish malice began again to ferment, exciting the People to fedition and a mutiny against them. Infomuch that hearing of a defign to stone them, they seasonably withdrew to Lystra: where they first made their way by a miraculous cure. For S. Paul seeing an impotent Cripple that had been lame from his Mother's Womb, cured him with the speaking of a word. The People who beheld the Miracle, had so much natural Logick, as to infer, that there was a Divinity in the thing, though miftaking the Authour, they applied it to the Instruments, crying out, That the Gods in humane shape were come down from Heaven; Paul as being chief Speaker, they termed Mercury, the God of speech and eloquence: Barnabas by reason of his Age and gravity, they called Jupiter, the Father of their Gods; accordingly the Syriack Interpreter here renders Jupiter by the Lord, or Sovereign of the Gods. The fame of this being spread over the City, the Priest of Jupiter brought Oxen, dressed up with Garlands after the Gentile Rites, to the House where the Apostles were, to doe Sacrifice to them. Which they no fooner understood, but in detestation

of those undue honours offered to them, they rent their clothes, and told them that they were men of the same make and temper, of the same passions and infirmities with themselves, that the design of their Preaching was to convert them from these vain Idolatries and Superstitions, to the worship of the true God, the great Parent of the World, who though heretofore he had left Men to themselves, to go on in their own ways of Idolatrous worship, yet had he given fufficient evidence of himself in the constant returns of a gratious and benign Providence in crowning the Year with fruitfull Seafons. and other acts of common kindness and bounty to Mankind.

6. A SHORT discourse, but very rational and convictive, which it may not be amiss a little more particularly to consider, and the method which the Apostle uses to convince these blind Idolaters. He proves Divine Honours to be due to God alone, as the Sovereign Being of the World, and that there is fuch a Supreme infinite Being, he argues from his

Works both of Creation and Providence. Creation, He is the living God that made Heaven, and Earth, the warming and all things that are therein. Providence, the left not himself without witness, in that he did good, and gave rain from Heaven, and fruitfull Seasons, film our bearts with food and gladness. Than which no Works both of Creation and Providence. Creation, He argument can be more apt and proper to work upon

the minds of men. That which may be known of God is manifest to the Gentiles, for God hath shewed it unto them. For the invisible things of him, from the Creation of the World, even his eternal power and Godhead, are clearly seen and understood by the things that are made: It being impossible impartially to survey the feveral parts of the Creation, and not fee in every place evident footsteps of an infinite wisedom, power and goodness. Who can look up unto the Heavens, and not there difcern an Almighty wifedom, beautifully garnishing those upper Regions, distinguishing the circuits, and perpetuating the motions of the Heavenly Lights? placing the Sun in the middle of the Heavens, that he might equally dispense and communicate his light and heat to all parts of the World, and not burn the Earth with the too near approach of his fcorching beams: by which means the Creatures are refreshed and cheared, the Earth impregnated with fruits and flowers by the benign influence of a vital heat, and the viciffitudes and feafons of the Year regularly distinguished by their constant and orderly revolutions. Whence are the great Orbs of Heaven kept in continual motion, always going in the fame tract, but because' there's a Superiour power that keeps these great wheels a-going? Who is it that poises the balancings of the Clouds; that divides a water-course for the overflowing of waters, and a way for the lightning of the Thunder? Who can bind the sweet influences of Pleiades, or loose the bands of Orion ? Or who can bring forth Mazaroth in his season, or guide Arcturus with his sons? Do these come by chance? or by the secret appointment of infinite wisedom? Who can confider the admirable thinness and purity of the Air, its immediate fubserviency to the great ends of the Creation, its being the treasury of vital breath to all living Creatures, without which the next moment must put a period to our days, and not reflect upon that Divine wifedom that contrived it? If we come down upon the Earth, there we discover a Divine Providence, fupporting it with the pillars of an invisible power, firetching the North over the empty space, and hanging the Earth upon nothing; filling it with great variety of admirable and usefull Creatures, and maintaining them all according to their kinds at his own cost and charges. "Tis he that clothes the Grais with a delightfull verdure, that crowns the Tear with his loving kindness, and

Acts 14. 1.

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makes the Valleys stand thick with corn; that causes the Graß to grow for the Cattel, and Herb for the service of Man, that he may bring forth food out of the Earth; and Wine that maketh glad the heart of man, and Oil to make his face to shine, and bread which strengtheneth man's heart; that beautifies the Lilies that neither toil nor spin, and that with a glory that outshines Solomon in all his pomp and grandeur. From Land let us ship our observations to Sea, and there we may descry the wife effects of infinite understanding: A wide Ocean fitly disposed for the mutual commerce and correspondence of one part of Mankind with another; filled with great and admirable Fishes, and enriched with the treasures of the deep. What but an Almighty Arme can shut in the Sea with doors, bind it by a perpetual decree that it cannot pass, and tie up its wild raging Waves with no stronger cordage than ropes of Sand? Who but he commands the florm, and stills the tempest? and brings the Mariner, when at his wits-end in the midst of the greatest dangers, to his defired Haven? They that go down to the Sea in ships, and doe business in great waters; these see the works of the Lord, and his wonders in the deep. So impossible is it for a Man to fland in any part of the Creation, wherein he may not discern evidences enough of an infinitely wife, gratious and Omnipotent Being. Thus much I thought good to add, to illustrate the Apostle's argument; whence he strongly infers, that 'tis very reasonable, that we should worship and adore this great Creatour and Benefactour, and not transfer the honours due to him alone upon Men of frail and finfull passions, and much less upon dumb Idols, unable either to make or to help themselves. An argument, which though very plain and plaufible, and adapted to the meanest understandings, yet was all little enough to restrain the People from offering Sacrifice to them. But how foon was the Wind turned into another corner? The old spirit of the Fews did still haunt and pursue them: Who coming from Antioch and Iconium, exasperated and stirred up the multitude. And they who just before accounted them as Gods, used them now worse, not onely than ordinary men. but flaves. For in a mighty rage they fall upon S. Paul, stone him, as they thought, dead, and then drag him out of the City: Whither the Christians of that place coming, probably to inter him, he fuddenly revived, and rose up amongst them, and the next day went thence to Derbe.

7. HERE they preached the Gospel, and then returned to Lystra, Iconium, and Antioch of Pisidia, confirming the Christians of those places in the belief and profession of Christianity, earnestly persuading them to persevere, and not be discouraged with those troubles and persecutions which they must expect would attend the profession of the Gospel. And that all this might fucceed the better, with fafting and prayer they ordained Governours and Pastours in every Church, and having recommended them to the grace of God, departed from them. From hence they passed through Pissolia, and thence came to Pamphilia, and having preached to the People at Perga, they went down to Attalia. And thus having at this time finished the whole circuit of their Ministery, they returned back to Antioch in Syria, the place whence they had first set out. Here they acquainted the Church with the various transactions and successes of their travels, and how great a door had hereby

been opened to the conversion of the Gentile World.

8. WHILE S. Paul staid at Antioch there arose that famous controversie about the observation of the Mosaick Rites, set on foot and brought in by some Fewish Converts that came down thither, whereby great disturbances and distractions were made in the minds of the People. For the composing whereof the Church of Antioch resolved to send Paul and Barnabas to consult with the Apostles and Church at Ferusalem. In their way thither, they declared to the Brethren,

Brethren, as they went along, what fuccess they had had in the conversion of the Gentiles. Being come to Ferusalem, they first addressed themselves to Peter, James and John, the pillars and principal persons in that place: By whom they were kindly entertained, and admitted to the right hand of fellowship. And perceiving by the account which S. Paul gave them, that the Gospel of the uncircumcision was committed to him, as that of the circumcision was to Peter; they ratified it by compact and agreement, that Peter should preach to the Jews, and Paul unto the Gentiles. Hereupon a Council was fummoned, wherein Peter having declared his fense of things, Paul and Barnabas acquainted them what great things God by their Ministery had done among the Gentiles. A plain evidence, that though uncircumcifed, they were accepted by God as well as the Jews with all their legal Rites and Privileges. The iffue of the debate was, That the Gentiles were not under the obligation of the Law of Moles, and that therefore some persons of their own should be joined with Paul and Barnabas, to carry the Canons and Decrees of the Council down to Antioch, for their fuller satisfaction in this matter. But of this affair we shall give the Reader a more distinct and particular account in another place.

### SECT. III.

# Of S. Paul, from the time of the Synod at Jerusalem, till his departure from Athens.

S. Paul's carrying the Apostolick Decree to Antioch. His contest with Peter, The diffention between him and Barnabas. His Travels to confirm the newplanted Churches. The conversion of Lydia at Philippi. The Jewish Proseuchæ, wbat; the frequency of them in all places. The disposselling of a Pythoness. S. Paul's imprisonment and ill usage at Philippi. The great provision made by the Roman Laws for the security of its Subjects. His preaching at Thessalonica and Bercea. His going to Athens. The fame of that place. His Doctrine opposed by the Stoicks and Epicureans, and why. The great Idolatry and Superstition of that City. The Altar to the Unknown God. This Unknown God, who. The Superstition of the Jews in concealing the Name of God. This imitated by the Gentiles. Their general Forms of Invocating their Deities noted. The particular occasion of these Altars at Athens. whence. S. Paul's discourse to the Philosophers in the Areopagus concerning the Divine Being and Providence. The different entertainment of his Doctrine. Dionysius the Arcopagite, who. His Learning, Conversion, and being made Bishop of Athens. The difference between him and S. Denvs of Paris. The Books published under his name.

I. CAINT Paul and his Companions having received the Decretal Epistle, returned back to Antioch; where they had not been long before Peter came thither to them. And according to the Decree of the Council freely and inoffensively conversed with the Gentiles: Till some of the Jews coming down thither from Jerusalem, he withdrew his converse, as if it were a thing unwarrantable and unlawfull. By which means the minds of many were dif-

Acts 15. 1.

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Acts 15. 36.

fatisfied, and their Consciences very much ensnared. Whereat S. Paul being exceedingly troubled, publickly rebuked him for it, and that as the case required, with great sharpness and severity. It was not long after, that S. Paul and Barnabas refolved upon visiting the Churches, which they had lately planted among the Gentiles. To which end Barnabas determined to take his cousin Mark along with them. This, Paul would by no means agree to, he having deferted them in their former journey. A little spark, which yet kindled a great feud and diffention between these too good men, and arose to that height, that in some discontent they parted from each other. So natural is it for the best of men sometimes to indulge an unwarrantable passion, and fo far to espouse the interest of a private and particular humour, as rather to hazard the great Law of Charity, and violate the bands of friendship, than to recede from it. The effect was, Barnabas taking his Nephew, went for Cyprus, his Native Country, S. Paul made choice of Silas, and the fuccess of his undertaking being first recommended to the Divine care and goodness. they set forwards on their journey.

2. THEIR first passage was into Syria and Cilicia, confirming the Churches as they went along. And to that end they left with them Copies of the Synodical Decrees, lately ordained in the Council at Ferusalem. Hence we may suppose it was that he set fail for Crete, where he preached and propagated Christianity, and constituted Titus to be the first Bishop and Pastour of that Island, whom he left there, to fettle and dispose those assairs, which the shortness of his own stay in those parts would not suffer him to do. Hence he returned back unto Cilicia, and came to Lystra, where he found Timothy, whose Father was a Greek, his Mother a Jewish convert, by whom he had been brought up under all the advantages of a pious and religious education, and especially an incomparable skill and dexterity in the holy Scriptures. S. Paul defigned him for the companion of his travels, and a special instrument in the Ministery of the Gospel, and knowing that his being uncircumcifed would be a mighty prejudice in the opinion and estimation of the Jews, caufed him to be circumcifed; being willing in lawfull and indifferent matters ( fuch was Circumcifion now become) to accommodate himself to mens hu-

mours and apprehensions for the faving of their Souls.

3. FROM hence with his company he passed through Phrygia, and the Country of Galatia, where he was entertained by them with as mighty a kindness and veneration, as if he had been an Angel immediately sent from Heaven. And being by Revelation forbidden to go into Asia, by a second Vision he was commanded to direct his journey for Macedonia. And here it was that S. Luke joined himself to his company, and became ever after his inseparable companion. Sailing from Troas, they arrived at the Island Samothracia, and thence to Neapolis, from whence they went to Philippi, the chief City of that part of Macedonia, and a Roman Colony: where he flaid fome confiderable time to plant the Christian Faith, and where his Ministery had more particular fuccess on Lydia, a Purple-seller, born at Thyatira, baptized together with her whole Family; and with her the Apostle sojourned during his residence in that place. A little without this City there was a

Profeucha, الْمُعْمَر as the Syriack renders it, an Oratory, or house of Prayer, whereto the Apostle and his company used frequently to retire, for the exercise of their Religion, and for preaching the Gospel to those that reforted thither. The Fews had three forts of places for their publick worship: The Temple at Ferusalem, which was like the Cathedral, or Mother-Church, where all Sacrifices and Oblations were offered, and where all Males were

bound three times a-year personally to pay their devotions: Their Synagogues (many whereof they had almost in every place, not unlike our Parochial Churches) where the Scriptures were read and expounded, and the People taught their duty. Moses of old time hath in every City them that preach Ads 15.21. him, being read in the Synagogue every Sabbath-day. And then they had their De vir. Mos. Profeuchæ (τὰ κατὰ πολείς πεςοδ κίνεια, as Philo fometimes calls them) or lib. 3. p. 685. Oratories, which were like Chapels of Ease to the Temple and the Synagogues, whither the People were wont to come folemnly to offer up their Prayers to Heaven. They were built (as \* Epiphanius informs us) 20 2 76 \* Adv. Maffal. λεως, εν άθει και αίθελω τόπω, without the City, in the open Air and un-Here LXXX. covered, τόποι πλατείς φόρων δίνων, περοδέχας ταύπας εκάλων, being large fpa-P-450. cious places, after the manner of Fora, or Market-places, and their they called Profeucha's. And that the Fews and Samaritans had fuch places of De- in qua te quare led Profescha's. And that the Jews and Sumarrians had den places of the Profescha's votion, he proves from this very place at Philippi, where S. Paul preached Profescha's Juvenal. Sayr. 3. For they had them not in Judaa onely, but even at Rome it felf, where Ti-v. 296. berius (as \* Philo tells Caius the Emperour) fuffered the Jews to inhabit the Profeucha locus Translyberin Region, and undisturbedly to live according to the Rites of their orant. Ver. Schol. Iranityperin negron, and mantaneous, and outless els ciras, xal medition or rais ind.

Inflitutions, xal negrod xas exem, xal outless els ciras, xal medition have be legal ad isegais εδορμαις, ετε δημοσία τ΄ πάτε τον παιδούτον φιλοσορίαν, and also to have Gium, p.1014. their Profeucha's, and to meet in them, especially upon their holy Sabbaths, that they might be familiarly instructed in the Laws and Religion of their Country. Such they had also in other places, especially where they had not, or were not suffered to have Synagogues for their publick worship. But to

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4. A S they were going to this Oratory, they were often followed by a Pythoneß, a Maid-servant, acted by a spirit of Divination, who openly cried out, That these men were the servants of the most high God, who came to shew the way of Salvation to the World. So eafily can Heaven extort a Testimony from the mouth of Hell. But S. Paul, to shew how little he needed Satan to be his witness, commanded the Damon to come out, which immediately left her. The evil Spirit thus thrown out of possession, presently raised a ftorm against the Apostles; for the Masters of the Damsel, who used by her Diabolical Arts to raise great advantages to themselves, being sensible that now their gainfull Trade was spoil'd, resolved to be revenged on them that had spoiled it. Accordingly they laid hold upon them, and dragg'd them before the Seat of Judicature, infinuating to the Governours, that these men were Jews, and fought to introduce different customs and ways of worship. contrary to the Laws of the Roman Empire. The Magistrates and People were foon agreed, the one to give Sentence, the other to fet upon the Execution. In fine, they were stript, beaten, and then commanded to be thrown into Prison; and the Gaolour charged to keep them with all possible care and strictness. Who to make sure of his charge, thrust them into the Inner Dungeon, and made their Feet fast in the Stocks. But a good Man can turn a Prison into a Chapel, and make a den of Thieves to be an house of Prayer. Our Feet cannot be bound fo fast to the Earth, but that still our Hearts may mount up to Heaven. At midnight the Apostles were over-heard by their Fellowprisoners, praying, and finging Hymns to God. But after the still voice came the Tempeit. An Earthquake fuddenly shook the foundations of the Prison, the Doors slew open, and their Chains fell off. The Gaolour awaking with this amazing accident, concluded with himself, that the Prisoners Milites st amise-

were fled, and to prevent the Sentence of publick Judice, was going to lay  $f^{n}$  in edicitat,  $f^{n}$  Violent hands upon himfelf, which S, P aul efpying, called out to him to hold decimal. I.12. his hand, and told him they were all there: Who thereupon came in to them ff. de cuffod. &

A&s 16. 6.

juriis. lib. 49. Tit. 10.

with a greater Earthquake in his own Conscience, and falling down before them, asked them, What he should doe to be faved? They told him there was no other way of Salvation for him or his, than an hearty and fincere embracing of the Faith of Christ. What a happy change does Christianity make in the minds of Men! How plain does it smooth the roughest tempers, and instill the sweetest principles of civility and good nature! He who but a little before had tyrannized over the Apostles with the most merciless and cruel usage, began now to treat them with all the arts of kindness and charity; bringing them out of the Dungeon, and washing their stripes and wounds, and being more fully instructed in the principles of Christianity, was together with his whole Family, immediately baptized by them. Early in the morning the Magistrates sent Officers privately to release them: Which the Apostles refused, telling them, That they were not onely innocent persons, but Romans; that they had been illegally condemned and beaten, that therefore their delivery should be as publick, as the injury, and an open vindication of their innocency, and that they themselves, that had sent them thither,

Ista laus primum est majorum nostrorum, Quirites, qui lenitate legum vestram libertatem munitam esse voluerunt. Quamobrem inviolatum corpus omnium civium Romanorum integrum libertatis defendo fervari oportere. Porcia Le virgas ab omnium ci-vium Rom. Corpore amovit. C. Gracchus legem tulit, ne de capite civium Rom. injussu vestro judicaretur. Cicer. Orat. pro C. Rabir. p. 314. Tom.2.

should fetch them thence; for the Roman Government was very tender of the lives and liberties of its own Subjects, those especially that were free Denizens of Rome, every injury offered to a Roman being look'd upon as an affront against the Majesty of the whole People of Rome. Such a one might not be beaten: but to be scourged, or bound, without be-

ing first legally heard and tried, was not onely against the Roman, but the \* L. 7. ff. de in- Laws of all Nations: \* and the more publick any injury was, the greater was its aggravation, and the Laws required a more strict and solemn reparation. S. Paul, who was a Roman, and very well understood the Laws and Privileges of Rome, infifted upon this, to the great startling and affrighting of the Magistrates, who sensible of their errour, came to the Prison, and intreated them to depart. Whereupon going to Lydias's House, and having faluted and encouraged the Brethren, they departed from that place.

5. LEAVING Philippi, they came next to Theffalonica, the Metropolis of Macedonia; where Paul, according to his custome, presently went to the Fewish Synagogue, for three Sabbath-days, reasoning and disputing with them, proving from the Predictions of the Old Testament, that the Messiah was to fuffer, and to rife again, and that the Blessed Jesus was this Messiah. Great numbers, especially of religious Profelytes, were converted by his preaching: while like the Sun that melts wax, but hardens clay, it wrought a quite contrary effect in the unbelieving Jews, who presently set themselves to blow up the City into a tumult and an uproar, and missing S. Paul (who had withdrawn himself) they fell foul upon Jason, in whose House he lodged; representing to the Magistrates, that they were enemies to Casar, and sought to undermine the peace and prosperity of the Roman Empire. At night Paul and Silas were conducted by the Brethren to Berwa. Where going to the Synagogue, they found the People of a more noble and generous, a more pliable and ingenuous temper, ready to entertain the Christian Doctrine, but yet not willing to take it merely upon the Apostle's word, till they had first compared his preaching with what the Scriptures fay of the Messiah and his Doctrine. And the fuccess was answerable, in those great numbers that came over to them. But the Jewish malice pursued them still, for hearing at Thesfalonica, what entertainment they had found in this place, they prefently came down, to exasperate and stir up the People. To avoid which S. Paul leaving Silas and Timothy behind him, thought good to withdraw himself 6. FROM from that place.

6. FROM Berwa he went to Athens, one of the most renowned Cities in Acts 17. 15. the World, excelling all others (fays an Ancient \* Historian) in Antiquity, \* C. Nep. in vite Attic. 6.3 and as || Cicero will have it, the Fountain whence Civility, Learning, Reli- Oct., pp. Flex. gion, Arts and Laws were derived into all other Nations. So univerfally Tom. 2. nocked to by all that had but the least kindness for the Muses, or good Manners, that he who had not feen Athens, was accoun-El un rediamu ras Adira; seren @ el.

ted a Block; ne who having feen it, was not in love it is not in love it is not in love it, a dull flupid AB; and he who after he had feen it, could be willing to leave it, fit for nothing Lytop. Comic. apad Diegarch. de vit. Grac. d Steph. edit. cap. 3. p. 18.

but to be a Pack-horfe. Here among the feveral Sects of Philosophers, he had more particular contests with the Stoicks and Epicureans, who beyond all the rest seemed enemies to Christianity. The Epicureans, because they found their pleasant and jovial humour, and their loofe and exorbitant course of life, so much checked and controlled by the first and severe Precepts of Christ, and that Christianity so plainly and positively afferted a Divine Providence, that governs the World, and that will adjudge to men fuitable rewards and punishments in another World. The Stoicks on the other hand, though pretending to Principles of great and uncommon rigour and feverity, and fuch as had nearest affinity to the Doctrines of the Christian Religion, yet found themselves aggrieved with it: That meek and humble temper of mind, that modelty and telf-denial, which the Gospel fo earneftly recommends to us, and fo strictly requires of us, being fo directly contrary to the immoderate pride and ambition of that Sect, who beyond all Tantum Sapients proportions of reason were not ashamed to make their wife man equal to, and Deo omnis stars in some things to exceed God himself.

antecedut Deum: ille nature beneficio non timet, suo sapient. Ecce ves magna, habere imbecillitatem bominis, securitatem Dei, Sence. Egist. 53, p. 131. Salebat Seatius dicere, sowen plus non posse, quam bomum virum. Plura supiter habet, que presse to minibus: sed inter duos bonos non est nettos, qui loxapletior. Jupiter quo antecesti virum bomum è dintins bomus est. Sapiens nibilo se minoris estimat, qued virtuate e pus spatio breviore chaudantur. Id. Epist. 73, p. 203.

7. WHILE S. Paul staid at Athens in expectation of Silas and Timothy to come to him, he went up and down to take a more curious view and furvey of the City; which he found miferably overgrown with Superstition and

Idolatry. As indeed Athens was noted by all their own Writers for far greater numbers of Deities and Idols than all Greece besides. They were Long nee? τὰ ἄλλα φιλοξενθντες, ἕτω καὶ πεςὶ τες Θεές • πολλά τδ าน Ezvinav โลยลัง สามุรสิร์สมาช, as \* Strabo notes; Not more fond of ftrangers and novelties in other things, than forward to comply with novelties in Religion, ready to entertain any Foreign Deities and Rites of worship; no Divinity that was elsewhere adored, coming amiss to them. Whence Athens is by || one of their own Oratours styled, to minson of interesting na-¢ έλαιον, the great Sum and Centre of Pietv and Re-

Λίλεμ) N μοι κો कर्लुक्तहरू એક A ઉપાયલો जा कर Paulan. lib. 1. p. 42. Teres 7 & rei eis Pinas Ppo-त्रांतक धर्मन्न प्रवासिक्तामा , लेखे हो लेड ⊚ क्षेत्र देशका दिलंक

and there where Id.

Osol Espinol and Annualois missimus, Is rarankses Aminardins or Kend. Metych. in voc. Ocol. p. 438.

— aid j Iroffnan wil milwy
Artil d agrains and oco dies eigh mail.

Nonn. Dionyl. lib. 38. p. 542. Geograph. lib. 10. p. 325.

| Himer. Orat. in Epicur. ap. Pltot. Cod. CCXLII

ligion: And he there aggravates the impiety of Epicurus, in speaking unworthily and irreverently of the Gods, from the place where he did it; at Athens, a place so pious, so devoted to them. Indeed herein justly commendable, that they could not brook the least dishonourable reflexion upon any Deity, and therefore \* Apollonius Tyanæus tells Timafion, that the fafest way \* Philostr. de Was to speak well of all the Gods, and especially at Athens, where Altars vit. Apollon. lib. 6. cap. 2. were dedicated even to Unknown Gods. And so S. Paul here found it, for p. 262. G ex eq. among the feveral Shrines and places of Worship and Devotion, he took more Suid, in voc. To particular unoing.

particular notice of one Altar inscrib'd To the Unknown God. The intire Infcription, whereof the Apostle quotes onely part of the last words, is thought to have been this.



\* Com. in Tircap. 1. ad Paul. P. 248. Tom. 9.

TO the Gods of Asia, Europe and Africa, to the Strange and UNKNOWN GOD. Saint \* Hierome represents it in the same manner, onely makes it Gods in the plural number, which because, says he, S. Paul needed not, he onely cited it in the fingular. Which furely he affirms without any just ground and warrant: though it cannot be denied, but that Heathen Writers make frequent mention of the Altars of Unknown Gods, that were at Athens. as there want not others who speak of some erected there to an Unknown God. This Notion the Athenians might probably borrow from the Hebrews, who had the Name of God in great fecrecy and veneration. This being one of the Titles given him by the Prophet a hidden God, or a God that hides himself. Sure I am that | Justin Martyr tells us, that one of the

Mai 45.15. || Paren. ad Grec. p. 37.

"Επ 3 ¾ πιχών νομιζόντων islov que Ai-quiglies σομια τὰ Διὰ τ Αμίν (3 Φρέρρο)ς καιίε "Αμανια Αλραών) Ματοθος τὰ Σεθεν-είται τ κακομιαδίου οἰε), τὰ πικό το ταί-τος Ιοάδις τ φωτή. Plutarch. lib. de Ifid. & Offir, p. 354

principal names given to God by some of the Heathens, was Πάγκευρ. one altogether hidden. Hence the Egyptians probably derived their great God Ammon, or more truly Amun, which fignifies occult, or hidden. Accordingly in this passage of Saint Paul the Syriack Interpreter renders it, the Altar Joseph of the hidden God. The Fews

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were infinitely fuperstitious in concealing the Name of God, not thinking it lawfull ordinarily to pronounce it. This made the Gentiles, strangers at best both to the Language and Religion of the Jews, at a great loss by what Name to call him, onely styling him in general an uncertain, unspeakable, invisible

\* Phil. de legat. ad Cai. p. 1041. Deity; whence \* Caligula in his ranting Oration to the Fews, told them, that wretches as they were, though they refused to own him, whom all others had confessed to be a Deity, yet they could worthip & anglaromason view, their own nameless God. And hence the Gentiles derived their custome of keeping secret the name of their Gods; Thus (a) (a) Quast. Rom. Plutarch tells us of the Tutelar Deity of Rome, that it was not lawfull to b. 279 vid. name it, or so much as to enquire what Sex it was of, whether God or God- Virgil. Georgic. dess; and that for once revealing it, Valerius Soranus, though Tribune of the lib. 1. Dii pa-People, came to an untimely end, and was crucified, the vilest and most difhonourable kind of death. Whereof among other reasons he assigns this that by concealing the Authour of their publick fafety, wir Moron 7870, 2002 निर्माय देनों नी निर्मार्का महें अहें, नामक्रीया, not he onely, but all the other Gods might have due honour and worship paid to them. Hence in their publick adorations, after the Invocation of particular Deities, they were wont to add fome more general and comprehensive form, as when Cicero had been making his address to most of their particular Gods, he concludes

with a \* Cæteros item Deos, Deafque omnes imploro atque obtestor. Usually the form was DIIDE AE-QUE OMNES. The reason whereof was this, that not being affured many times what that peculiar Deity was, that was proper to their purpose, or what numbers of Gods there were in the World, they would not affront or offend any, by feeming to neglect and pass them by. And this | Chrysostome thinks to have been particularly defigned in the

\* In Verr. Accus. 7. p. 223. Post specialem in-In vert. Accup. 7, p. 223, top: specialem in-vocationem, transit ad generalitatem, ne quod nu-men pratereat, more Pontificium per quas risu veteri in omnibus sacris, post speciales. Deos, quos ad ip-sum facrum, quod siebat, necesse erat invocari, generaliter omnia numina invocabantur. Serv. in illud Virgil. Georgic. lib. 1. Difque Deæque omnes.

– dedita sacris Incerti Judea Dei. Lucan. Pharsal. lib. 2. incertum Moss numen. Tribel. Poll. in vit. Claud. c, 2. p. 800.

Judei mente solà, unumque numen intelligunt : fummum illud dy aternam, neque mutabile, neque interiturum. Tacit. Hiftor. lib. 5. c. 5.

| Homil. 38. in Act. p. 705.

erection of this Athenian Altar, μήπολε και άλλος τις η αὐτοῖς μὲν ἐδέπω γνώς!μω, Θεραπλόμενω ή άλλαχε, they were afraid lest there might be some other Deity ( besides those whom they particularly worshipped ) as yet unknown to them, though honoured and adored elsewhere, and therefore weep Theorem as parelas, for the more fecurity, they dedicated an Altar to the unknown God. As for the particular occasion of erecting these Altars at Athens (omitting that of Pan's appearing to Philippides, mentioned by Oecamenius) the most probable seems to be this. When a great Plague raged at \* Athens, and \* Laert, lib. 1. feveral means had been attempted for the removal of it, they were advised in vit. Epimen. by Epimenides the Philosopher, to build an Altar, and dedicate it 75 meon- 1.78. novi Sea, to the proper and peculiar Deity, to whom it did appertain, be he what he would. A course which proving successfull, no doubt gave occasion to them by way of gratitude to erect more shrines to this unknown God. And accordingly Laertius who lived long after S. Paul's time, tells us that there were fuch nameless Altars ( he means fuch as were not inscribed to any particular Deity ) in and about Athens in his days, as Monuments of that eminent deliverance.

7. BUT whatever the particular cause might be, hence it was that S. Paul took occasion, to discourse of the true, but to them unknown God. For the Philosophers had before treated him with a great deal of scorn and

Pag. 53.

πάντη ή Διός κεκρήμεθα πάντες.

looking upon him as a propagator of new and strange Gods, because he preached to them Jesus and Anastasis or the Resurrection, which they looked upon as two upftart Deities, lately come into the World. Hereupon they brought him to the place, where flood the famous Senate-house of the Areopagites, and according to the Athenian humour, which altogether delighted in curious novelties, running up and down the Forum, and places of publick concourse to see any strange accident, or hear any new report (a Vice which \* Tookny xel- their own great \* Oratour long fince taxed them with ) they asked him, what ron orundalers, that new and strange Doctrine was, which he preached to them? Where-איזי סיינים איזי, that new and itrange Doctrine was, which he preached to them? Where-ביי בי מבייים איני מבייים עוסח, in a neat and elegant difcourfe he began to tell them, he had observed The state of the s was indeed generous and commendable, but which miferably over-shot its mofth. Philip. 4. due measures and proportions; that he had taken notice of an Altar among them Inscribed, To the unknown God, and therefore in compassion to their blind and mifguided zeal, he would declare unto them the Deity which they ignorantly worshipped; and that this was no other, than the great God, the Creatour of all things, the Supreme Governour and Ruler of the World, who was incapable of being confined within any Temple or humane Fabrick: That no Image could be made as a proper Instrument to represent him; that he needed no Gifts or Sacrifices, being himself the Fountain, from whence Life, Breath, and all other bleffings were derived to particular Beings: That from one common original he had made the whole Race of Mankind, and had wifely fixed and determined the times and bounds of their habitation: And all to this end, that Men might be the stronglier obliged to seek after him, and fincerely to ferve and worship him. A duty which they might eafily attain to (though otherwife funk into the deepest degeneracy, and overspread with the grossest darkness) he every where affording such palpable

evidences of his own being and providence, that he seemed to sland near, and touch us; It being intirely from him, that we derive our life, motion and fublistence. A thing ac-TOT TAP KAI TENOE EEMEN . 6 J' HATIO knowledged even by their own Poet, that We also Δεξιά σημαίνε -- Arat. Phe. in prin. (άνθρώποι-σι. πεθε το πατής άνδρῶν τε θεῶντε · εἰ γο αὐτίς are his Off-spring. If therefore God was our Creaταϋτα εδημαίεργησε σεφει τός τίζε αυθερώτες βισ φειλές, αυτό αν κινηθείτηθε, αυτόν παιτέρα κὶ δη-μαερρόν όπογραφθευβείοι. Schol. ibid. tour, it was highly unreasonable, to think that we could make any Image or Representation of Him: That it was too long already, that the Divine pati-

ence had born with the manners of Men, and suffered them to go on in their blind Idolatries, that now he expected a general repentance and reformation from the World, especially having by the publishing of his Gospel put out of all dispute the case of a future judgment, and particularly appointed the Holy Jesus to be the Person that should sentence and judge the World: By whose Refurrection he had given fufficient evidence and affurance of it. No fooner had he mentioned the Refurrection, but some of the Philosophers (no doubt Epicureans, who were wont to laugh at the notion of a future state) mocked and derided him, others more gravely answered, that they would hear him again concerning this matter. But his discourse however scorned and slighted, did not wholly want its defired effect, and that upon some of the greatest quality and rank among them. In the number of whom was Dionyfius one of the grave Senatours and Judges of the Areopagus, and Damaris, whom the \* Chrysoft. de Ancients \* not improbably make his Wife.

Sacerdot. lib. 4. 8. THIS Dionysus was bred at Athens, in all the learned Arts and Sciences; at five and twenty Years of Age, he is faid to have travelled into Egypt, to perfect himself in the study of Astrology, for which that Nation had the credit and renown. Here beholding the miraculous Eclipse vid. inter alios that was at the time of our Saviour's Passion, he concluded that some great Suid. in we. accident must needs be coming upon the World. Returning to Athens, he Διονίσι. became one of the Senatours of the Areopagus, disputed with S. Paul, and was by him converted from his Errours and Idolatry; and being throughly instructed, was by him (as the \* Ancients inform

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us) made the first Bishop of Athens. As for || those that tell us, that he went afterwards into France by the direction of Clemens of Rome, planted Christianity at, and became Bishop of Paris, of his suffering Martyrdom there under Domitian, his carry-

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\* Dionys. Corinth. Epifc. ap. Euseb. lib. 3. c. 4. p. 74. lib. 4. c. 22. p. 144.

Martyrium S. Dionyl. per S. Metaphr. ap.
Sur. ad diem 9. Octob. Epift. Hilduin. Abb. &
Hincm. Rhem. item Paffio ejus, aliáque ibid. Niceph. lib. 2. c. 20. p. 167.

ing his Head for the space of two Miles in his Hand, after it had been cut off, and the rest of his Miracles done before, and after his Death, I have as little leifure to enquire into them, as I have faith to believe them. Indeed the foundation of all is justly denied, viz. that ever he was there, a thing never heard of till the times of Charles the Great, though fince that, Volumes have been written of this Controversie both heretofore, and of later times, among which J. Sirmondus the Jesuit, and Monsieur Launoy, one of the learned Doctours of the Sorbon, have unanswerably proved the Athenian and Parifian Dionyfius to be diftinct Persons. For the Books that go under his name, M. Daillé has fufficiently evinced them to be of a date many Hundred Years younger than S. Denys, though I doubt not but they may claim a greater Antiquity, than what he allows them. But whoever was their Authour, I am fure Suidas has over-stretched the praise of them beyond all proportion, when he gives them this character, et 715 anison me is the years with wire τη αὐτην λόγων, και τα βάθη την νοηματαν, έκ ἀνθεωπίνης φύσεως ταῦτα νομίσοι γενήμαλα, άλλα τιν βι ακηράτε και θείας δυνάμεως, that whoever confiders the elegancy of his Discourses, and the profoundness of his Notions and Speculations, must needs conclude that they are not the issue of any Humane Understanding, but of some Divine and Immaterial Power. But to return to our Apoltle.

SECT

### SECT. IV.

# Of S. Paul's Ads at Corinth and Ephelus.

S. Paul's arrival at Corinth. The opposition made by the Jews. The success of his Preaching upon others. His first Epistle to the Thessalonians, when written. His Arraignment before Gallio. The second Epistle to the Thessalonians, and the design of it. S. Paul's voyage to Jerusalem. His coming to Ephefus. Disciples baptized into John's Baptism. S. Paul's preaching at Ephefus, and the Miracles wrought by him. Ephefus noted for the study of Magick. Jews eminently versed in Charms and Inchantments. The Original of the Mystery, whence pretended to have been derived. The ill attempt of the Sons of Sceva to disposses Damons in the name of Christ. S. Paul's Doctrine greatly successfull upon this fort of men. Books of Magick forbidden by the Roman Laws. S. Paul's Epistle to the Galatians, why, and when written. Diana's Temple at Ephesus, and its great stateliness and magnificence. The mutiny against S. Paul raised by Demetrius, and his Party. S. Paul's first Epistle to the Corinthians, upon what occasion written. His Epistle to Titus. Apollonius Tyanæus, whether at Ephesus at the same time with S. Faul. His Miracles pretended to be done in that City.

Acts 18. 1.

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1. A FTER his departure from Athens, he went to Corinth, the Metropolis of Greece, and the refidence of the Proconful of Achaia: where he tound Aquila and Prifcilla lately come from Italy, banished out of Rome by the Decree of Claudius: And they being of the same trade and profession, wherein he had been educated in his youth, he wrought together with them, left he should be unnecessarily burthensome unto any, which for the same reason he did in some other places. Hither, after some time, Silas and Timothy came to him. In the Synagogue he frequently disputed with the Tews and Proselytes, reasoning and proving, that Fesus was the true Messiah. They, according to the nature of the men, made head and opposed him. and what they could not conquer by argument and force of reason, they endeavoured to carry by noise and clamour, mixed with blasphemies and revilings, the last refuges of an impotent and baffled Cause. Whereat to testifie his refentment, he shook his Garments and told them, fince he saw them refolved to pull down vengeance and destruction upon their own heads. he for his part was guiltless and innocent, and would henceforth address himself unto the Gentiles. Accordingly he left them, and went into the House of Justus, a religious Proselyte, where by his preaching and the many Miracles which he wrought, he converted great Numbers to the Faith. Amongst which were Crispus the Chief Ruler of the Synagogue, Gaius, and Stephanus, who together with their Families embraced the Doctrine of the Gospel, and were baptized into the Christian Faith. But the constant returns of malice and ingratitude are enough to tire the largest charity, and cool the most generous resolution: therefore that the Apostle might not be discouraged by the restless attempts and machinations of his enemies, our Lord appeared to him in a Vision, told him that notwithstanding the had fuccess he had hitherto met with, there was a great Harvest to be gathered in that place, that he should not be afraid of his enemies, but go on to preach

### SECT. IV. The Life of S. PAUL.

confidently and fecurely, for that he himfelf would stand by him and preferve him.

2. ABOUT this time, as is most probable, he wrote this first Epistle to the Theffalonians, Silas and Timothy being lately returned from thence, and having done the message for which he had sent them thither. The main defign of the Epistle, is to confirm them in the belief of the Christian Religion, and that they would perfevere in it, notwithstanding all the afflictions and persecutions, which he had told them would ensue upon their profession of the Gospel, and to instruct them in the main duties of a Christian and Religious life. While the Apostle was thus employed, the malice of the Jews was no less at work against him, and universally combining together, they brought him before Gallio the Proconful of the Province, elder Brother to the famous Seneca: Before him they accused the Apostle as an Innovator in Religion, that fought to introduce a new way of worship, contrary to what was established by the Jewish Law, and permitted by the Roman Powers. The Apostle was ready to have pleaded his own cause, but the Proconful told them, that had it been a matter of right or wrong, that had fall'n under the cognizance of the Civil Judicature, it had been very fit and reasonable that he should have heard and determined the case, but since the controversie was onely concerning the punctilio's and niceties of their Religion, it was very improper for him to be a Judge in fuch matters. And when they still clamoured about it, he threw out their Indictment, and commanded his Officers to drive them out of Court. Whereupon fome of the Townf-men feized upon Softhenes, one of the Rulers of the Jewish Confistory, a man active and busie in this Insurrection, and beat him even before the Court of Judicature, the Proconful not at all concerning himself about it. A year and an half S. Paul continued in this place, and before his departure thence, wrote his fecond Epiftle to the Theffalonians, to supply the want of his coming to them, which in his former he had resolved on, and for which, in a manner, he had engaged his promife. In this therefore he endeavours again to confirm their minds in the truth of the Gospel, and that they would not be shaken with those troubles which the wicked unbelieving Jews would not cease to create them; a lost and undone race of men, and whom the Divine vengeance was ready finally to overtake. And because some passages in his former Letter, relating to this destruction, had been mis-understood, as if this day of the Lord were just then at hand, he rectifies those mistakes, and fliews what must precede our Lord's coming unto Judgment.

3. S. PAUL having thus fully planted and cultivated the Church at Acts 18, 18. Corinth, refolved now for Syria. And taking along with him Aquila and Priscilla, at Cenchrea, the Port and Harbour of Corinth, Aquila (for of him it is certainly to be understood ) shaved his head, in performance of a Nazarite-Vow he had formerly made, the time whereof was now run out. In his passage into Syria he came to Ephesus, where he preached a while in the Synagogue of the Jews. And though defired to flay with them, yet having resolved to be at Jerusalem at the Passover (probably that he might have the fitter opportunity to meet his friends, and preach the Gospel to those vast numbers that usually flock'd to that great folemnity) he promifed that in his return he would come again to them. Sailing thence, he landed at Cafarea, and thence went up to ferufalem, where having vifited the Church. and kept the Feast, he went down to Antioch. Here having staid some time. he traversed the Countries of Galatia, and Phrygia, confirming, as he went, the new-converted Christians, and so came to Ephefus, where, finding certain Christian Disciples, he enquired of them, whether, since their conver- Acts 19. 1.

7d. Ob. Ac proinde Appoels myriades quinque nummi nostri summam conficiunt 1562 l. 10 s.

\* Paul. JC. Sentent. lib. s. Sent. 21. Sect. 4. Tit. 23.

fion, they had received the miraculous gifts and powers of the Holy Ghoft, They told him, that the Doctrine which they had received had nothing in it of that nature, nor had they ever heard that any fuch extraordinary Spirit had of late been bestowed upon the Church. Hereupon he farther enquired. unto what they had been baptized (the Chriftian Baptifm being adminifred in the name of the Holy Ghost?) They answered, they had received no more than John's Baptism; which though it obliged men to repentance, yet did it explicitly speak nothing of the Holy Ghost, or its gifts and powers. To this the Apostle replied, That though John's Baptism did openly oblige to nothing but Repentance, yet that it did implicitly acknowledge the whole Doctrine concerning Christ and the Holy Ghost. Whereto they asfenting, were folemnly initiated by Christian Baptism, and the Apostle laving his hands upon them, they immediately received the Holy Ghoft, in the gift of Tongues, Prophecy, and other miraculous powers conferred un-

4. AFTER this he entred into the Fewish Synagogues, where for the first three months he contended and disputed with the Jews, endeavouring with great earnestness and resolution to convince them of the truth of those things that concerned the Christian Religion. But when instead of success. he met with nothing but refractariness and infidelity, he left the Synagogue, and taking those with him whom he had converted, instructed them, and others that reforted to him, in the School of one Tyrannus, a place where Scholars were wont to be educated and instructed. In this manner he consnued for two years together: In which time the Jews and Profelytes of the whole Proconfular Afia had opportunity of having the Gospel preached to them. And because Miracles are the clearest evidence of a Divine commission, and the most immediate Credentials of Heaven, those which do nearliest affect our senses, and consequently have the strongest influence upon our minds, therefore God was pleased to ratifie the doctrine which S. Paul delivered by great and miraculous operations; and those of somewhat a more peculiar and extraordinary nature. Infomuch that he did not onely hear those that came to him, but if Napkins or Handkerchiefs were but touched by him, and applied unto the fick, their difeases immediately vanished, and the Dæmons and evil Spirits departed out of those that were possessed by

5. EPHESUS, above all other places in the World, was noted of Estant regime old for the fludy of Magick, and all fecret and hidden Arts, whence the Estant in the flut resistant of the Ancients, which were certain obpres suame and invitical Spells and Charms, by which they endeavoured to heal in voc. Easts. Diseases and drive away evil Spirits, and doe things beyond the reach and vid. Clem.Alex. apprehentions of common people. Befides other Professours of this black Strom Lip. 305, Art, there were at this time at Ephefus certain Jews, who dealt in the arts of Exorcism and Incantation; a craft and mystery which \* Josephus affirms to 18. cap.2. p.257. have been derived from Solomon; who, he tells us, did not onely find it out. but composed forms of Exorcism and Inchantment, whereby to cure Diseafes, and expell Dæmons, so as they should never return again; and adds, xxi αυτη μέγει νον παρ' ήμον ή Ατραπεία πλείσον ίχύει, That this Art was still we force among the Jews: Instances whereof, he tells us, he himself had seen, having beheld one Eleazar a Few, in the presence of Vespasian, his sons, and the great Officers of his Army, curing Dæmoniacks, by holding a ring to their nose, under whose Seal was hid the root of a certain Plant, prescribed by Solomon, at the scent whereof the Dæmon presently took leave and was gone, the Patient falling to the ground, while the Exorcift, by mentioning Solomon, and

reciting some Charms made by him, stood over him, and charged the evil Spirit never to return. And to let them see that he was really gone, he commanded the Damon as he went out to overturn a cup full of water, which he had caused to be set in the room before them. In the number of these Conjurers now at Ephesus, there were the seven Sons of Sceva, one of the chief heads of the Families of the Priests, who seeing what great things were done by calling over Dæmoniacks the name of Christ, attempted themselves to doe the like, Conjuring the evil Spirit in the name of that Jesus, whom Paul preached, to depart. But the stubborn Damon would not obey the warrant, telling them, he knew who Jesus and Paul were, but did not understand what authority they had to use his name. And not content with this, forced the Damoniack violently to fall upon them, to tear their clothes. and wound their bodies, scarce suffering them to escape with the safety of their lives. An accident that begot great terrour in the minds of men, and became the occasion of converting many to the Faith, who came to the Apostle, and confessed the former course and manner of their lives. Several alfo, who had traded in curious Arts, and the mysterious methods of Spells and Charms, freely brought their Books of Magick Rites ( whose price, had they been to be fold, according to the rates which men who dealt in those cursed mysteries put upon them, would have amounted

Act. 19. 19. (uve hiquear rus muds au H, 13 eu esv de puels uves idus rus rus Appuesos Graco-rum valuit Drachmam Atticam, adeoque nostri to the value of above One thousand Five hundred pounds ) and openly burnt them before the people, themselves adjudging them to those flames, to which they were condemned by the Laws of the Empire. For fo we find the \*Roman Laws prohibiting any to keep ad leg. Cornel. de Sicar. & Venefic. vid. leg. 4ff. famil. hercifc. Sect. 1. lib. 10. T. 2. & 1.12. C. The-Books of Magick Arts, and that where any fuch were found, their Goods should be forfeited, the Books

od, de Malef. or Mathem. lib. 9. Tit. 16. publickly burned, the persons banished, and if of a meaner rank, beheaded. These Books the penitent Converts did of their own accord sacrifice to the fire, not tempted to spare them either by their former love to them, or the present price and value of them. With so mighty an efficacy did the Gospel prevail over the minds of men.

6. A B O U T this time it was that the Apostle writ his Epistle to the Galatians. For he had heard that fince his departure, corrupt opinions had got in amongst them about the necessary observation of the legal Rites, and that feveral impostours were crept into that Church, who knew no better way to undermine the Doctrine he had planted there, than by vilifying his person, slighting him as an Apostle onely at the second hand, not to be compared with Peter, James and John, who had familiarly conversed with Christ in the days of his flesh, and been immediately deputed by him. In this Epiftle therefore he reproves them with some necessary smartness and severity, that they had been so soon led out of that right way, wherein he had set them, and had so easily suffered themselves to be imposed upon by the crafty artifices of seducers. He vindicates the honour of his Apostolate, and the immediate receiving his Commission from Christ, wherein he shews, that he came not behind the very best of those Apostles. He largely resutes those Judaical opinions that had tainted and infected them, and in the conclusion instructs them in the rules and duties of an holy life. While the Apostle thus staid at Ephefus, he resolved with himself to pass through Macedonia and Achaia, thence to Ferusalem, and so to Rome. But for the present altered his

resolution, and continued still at Ephelus. 7. DURING his flay in this place, an accident happened, that involved him in great trouble and danger. Ephesus, above all the Cities of the

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\* H. Natur. lib. 36. c. 14. p. 716. | Lib. 16. c. 40. p. 336. \*Evuote naspanin Epéru l'emas il gurant. Eci ni Apacovides Oud de neiotres pea ner Hudwid mapendoi. Callym. in Dian. Hymn. 2. p. 23. - Beinnov and egin Sanua. Dionys. Pe-

Temples of the World. It was ( as \* Pliny tells us ) the very wonder of magnificence, built at the common charges of all Afia properly fo called, 220 Years (elsewhere || he says 400) in building, which we are to understand of its successive rebuildings and reparations, being often wasted and destroyed. It was 425 Foot long, 220 broad, supported by 127 Pillars, 60 Foot high; for its antiquity, it was in fome degree before the times of Bacchus, equal to the Reign of the Ama-

lib. 3. cap. 61. p. 117.

|| Suid. in voc. Δ10πείές.

\*Tacit. Annal. zons (by whom it is generally faid to have been first built) as the \* Ephesian Embassadours told Tiberius, till by degrees it grew up into that greatness and splendour, that it was generally reckoned one of the seven wonders of the World. But that which gave the greatest fame and reputation to it, was an Image of Diana kept there, made of no very costly materials, but which the crafty Priests persuaded the People was beyond all humane artifice or contrivement, and that it was immediately formed by Jupiter, and dropt down from Heaven, having first killed, or banished the Artists that made it (as || Suidas informs us ) that the cheat might not be discovered, by which means they drew not Ephefus onely, but the whole World into a mighty veneration of it. Besides there were within this Temple multitudes of Silver Cabinets, or Chappelets, little Shrines, made in fashion of the Temple. wherein was placed the Image of Diana. For the making of these holy shrines, great numbers of Silversmiths were employed and maintained, among whom one Demetrius was a Leading man, who foreseeing that if the Chrittian Religion still got ground, their gainfull Trade would foon come to nothing, prefently called together the men of his Profession, especially those whom he himself set on work, told them, that now their welfare and livelihood were concerned, and that the fortunes of their Wives and Children lay at stake, that it was plain that this Paul had perverted City and Country, and perfuaded the People that the Images which they made and worshipped, were no real Gods; by which means their Trade was not onely like to fall to the ground, but also the honour and magnificence of the great Goddess Diana, whom not Asia onely, but the whole World did worthip and adore. Enraged with this discourse, they cryed out with one voice. that Great was Diana of the Ephefians. The whole City was presently in an uproar, and feizing upon two of S. Paul's Companions, hurried them into the Theatre, probably with a defign to have cast them to the wild Beasts. S. Paul hearing of their danger, would have ventured himself among them, had not the Christians, nay, some even of the Gentile Priests, Governours of the popular Games and Sports, earneftly diffuaded him from it; well knowing that the People were resolved, if they could meet with him, to throw him to the wild Beafts, that were kept there for the disport and pleasure of the People. And this doubtless he means, when elsewhere he tells us, that he fought with Beasts at Ephesus, probably intending what the People defigned, though he did not actually fuffer; though the brutish rage, the favage and inhumane manners of this People did sufficiently deserve that the centure and character should be fixed upon themselves.

8. GREAT was the confusion of the Multitude, the major part not knowing the reason of the Concourse. In which distraction Alexander, a Jewish Convert, being thrust forward by the Fews, to be questioned and examined about this matter, he would accordingly have made his Apologie to the People, intending no doubt to clear himself by casting the whole blame

upon S. Paul; This being very probably that Alexander the Copper-smith. of whom our Apostle elsewhere complains, That he did him much evil, and 2 Tim 4 14 greatly withstood his words, and whom he delivered over unto Satan for his Apo- 1 Tim. 1. 201 stafie, for blaspheming Christ, and reproaching Christianity. But the Multitude perceiving him to be a Few, and thereby fuspecting him to be one of S. Paul's Affociates, began to raife an out-cry for near two Hours together. wherein nothing could be heard, but Great is Diana of the Ephefians. The noise being a little over, the Recorder, a discreet and prudent Man, came out and calmly told them, That it was fufficiently known to all the World, what a mighty honour and veneration the City of Ephelus had for the great Goddes Diana, and the famous Image which fell from Heaven, that therefore there needed not this flir to vindicate and affert it: That they had feized Persons, who were not guilty either of Sacrilege or Blasphemy towards their Goddess; that if Demetrius and his Company had any just charge against them, the Courts were sitting, and they might prefer their Indictment: or if the Controversie were about any other matter, it might be referred to fuch a proper Judicature as the Law appoints for the determination of fuch cases: That therefore they should doe well to be quiet, having done more already than they could answer, if called in question, (as 'tis like they would ) there being no cause sufficient to justifie that day's riotous Affembly. With which prudent discourse he appealed and dismissed the Multitude.

9. IT was about this time that S. Paul heard of some disturbance in the Church at Corinth, hatched and fomented by a pack of false heretical Teachers, crept in among them, who endeavoured to draw them into Parties and Factions, by perfuading one Party to be for Peter, another for Paul, a third for Apollos, as if the main of Religion confifted in being of this or that Denomination, or in a warm active zeal to decry and oppose whoever is not of our narrow Sect. 'Tis a very weak and flender claim, when a Man holds his Religion by no better a title than that he has joyned himself to this Man's Church, or that Man's Congregation, and is zealoufly earnest to maintain and promote it, to be childishly and passionately clamorous for one Man's mode and way of administration, or for some particular humour or opinion, as if Religion lay in nice and curious disputes, or in separating from our Brethren, and not rather in righteousness, peace, and joy in the Holy Ghost. By this means Schisms and Factions broke into the Corinthian Church, whereby many wild and extravagant Opinions, and some of them such as undermined the fundamental Articles of Christianity, were planted, and had taken root there. As the envious man never fishes more successfully than in troubled Waters. To cure these distempers S. Paul (who had received an account of all these by Letters which Apollos, and some others had brought to him from the Church of *Corinth*) writes his first Epistle to them. Wherein he fmartly reproves them for their Schisms and Parties, conjures them to peace and unity, corrects those gross corruptions that were introduced among them, and particularly refolves those many cases and controverfies, wherein they had requested his advice and counsel. Shortly after Apollos designing to go for Crete, by him and Zenas S. Paul sends his Epistle to Titus, whom he had made Bishop of that Island, and had left there for the propagating of the Gospel. Herein he fully instructs him in the execution of his Office, how to carry himself, and what directions he should give to others, to all particular ranks and relations of men, especially those who were to be advanced to places of Office and Authority in the Church.

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loftr. p. 457.

done afterwards.

10. A LITTLE before S. Paul's departure from Ephefus, we may not improbably suppose, that Apollonius Tyanæus, the famous Philosopher and Magician of the Heathen World ( a Man remarkable for the strictness of his manners, and his fober and regular course of life, but especially for the great Miracles faid to have been done by him; whom therefore the Heathens generally fet up as the great Corrival of our Saviour; though some of his own party, and particularly \* Euphratus the Philosopher, who lived with \* Euch. lib. 4 him at the fame time at Rome, accused him for doing his strange feats by contra microci.
p. 530. ad cale. Magick) came to Ephefus. The enemy of mankind probably defigning to Demonstr. Evange obstruct the propagation of Christianity, by setting up one who by the Arts of Magick might, at least in the Vogue and estimation of the People, equal. or eclipse the Miracles of S. Paul. Certain it is, if we compare times and Philoftr.de vir. actions fet down by the || Writer of his Life, we shall find that he came hi-Apoll. Tyan. 1.4. ther about the beginning of Nero's Reign, and he particularly fets down the Or 6. 12, 2194. flrange things that were done by him, especially his clearing the City of a grievous Plague, for which the Decode of Estation bed by the conferrable of Estation bed by the City of a grievous Plague. grievous Plague, for which the People of Ephefus had him in such venerati-Ibid. lib. 4. G. 3. on, that they erected a Statue to him as to a particular Deity, and did dip. 164, vid. Eu vine honour to it. But whether this was before S. Paul's going thence, I feb. in Hierot. will not take upon me to determine; it feems most probable to have been

### SECT. V.

# S. Paul's Acts, from his departure from Ephesus, till his Arraignment before Felix.

S. Paul's journey into Macedonia. His preaching as far as Illyricum, and return into Greece. His second Epistle to the Corinthians, and what the defign of it. His first Epistle to Timothy. His Epistle to the Romans, whence written, and with what defign. S. Paul's preaching at Troas, and raifing Eutychus. His summoning the Asian Bishops to Myletus, and pathetical discourse to them. His stay at Casarea with Philip the Deacon. The Churches passionate dissuading him from going to Jerusalem. His coming to Jerufalem, and compliance with the indifferent Rites of the Mosaick Law, and why. The tumults raifed against him by the Jews, and his rescue by the Roman Captain. His afferting his Roman freedom. His carriage before the Sanhedrim. The difference between the Pharifees and Sadducees about him. The Jews conspiracy against his life discovered. His being sent unto

I. TT was not long after the tumult at Ephefus, when S. Paul having called the Church together, and constituted Timothy Bishop of that place, took his leave, and departed by Troas for Macedonia. And at this time it was, that, as he himself tells us, he preached the Gospel round about unto Illyricum, fince called Sclavonia, fome parts of Macedonia bordering on that Province. From Macedonia he returned back unto Greece, where he abode three months, and met with Titus, lately come with great contributions from the Church at Corinth. By whose example he stirr'd up the liberality of the *Macedonians*, who very freely, and fomewhat beyond their ability contributed to the poor Christians at *Jerusalem*. From *Titus* he had an account of the present state of the Church at Corinth; and by him at his return, together with S. Luke, he fent his fecond Epiftle to them. Wherein he endeavours to fet right what his former Epistle had not yet effected, to vindicate his Apostleship, from that contempt and scorn, and himself from those flanders and afperfions, which the feducers, who had found themselves lasht by his first Epistle, had cast upon him, together with some other particular cases relating to them. Much about the same time he writ his first Epistle to Timothy, whom he had left at Ephefus, wherein at large he counfels him, how to carry himself in the discharge of that great place and authority in the Church, which he had committed to him; instructs him in the particular qualifications of those whom he should make choice of, to be Bishops and Ministers in the Church. How to order the Deaconesses, and to instruct Servants, warning him withall of that pestilent generation of hereticks and feducers, that would arise in the Church. During his three months flay in Greece, he went to Corinth, whence he wrote his famous Epistle to the Romans, which he fent by Phabe, a Deaconess of the Church of Cenchrea, nigh Corinth: wherein his main defign is fully to flate and determine the great controversie between the Fews and Gentiles, about the obligation of the Rites and Ceremonies of the Jewish Law, and those main and material Doctrines of Christianity, which did depend upon it, such as of Christian liberty, the use of indifferent things, &c. And which is the main end of all Religion, instructs them in, and presses them to the duties of an holy and good life, fuch as the Christian Doctrine does naturally tend to oblige men to.

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2. S. P A U L being now refolved for Syria, to convey the contributions to the Brethren at Jerusalem, was a while diverted from that resolution, by a design he was told of which the Fews had to kill and rob him by the way. Whereupon he went back into Macedonia, and so came to Philippi, and thence went to Troas, where having staid a week, on the Lords-day the Church met together to receive the holy Sacrament. Here S. Paul preached to them, and continued his difcourse till mid-night, the longer probably, being the next day to depart from them. The length of his discourse, and the time of the night had caused some of his Auditours to be overtaken with fleep and drowziness, among whom a young man called Eutychus being fast afleep, fell down from the third ftory, and was taken up dead, but whom S. Paul prefently reftored to life and health. How indefatigable was the industry of our Apostle! how close did he tread in his Master's steps, who went about doing good! He compaffed Sea and Land, preached and wrought miracles where-ever he came. In every place like a wife Master-builder, he either laid a foundation, or raifed the superstructure. He was instant in seafon and out of feafon, and spared not his pains, either night or day, that he might doegood to the Souls of men. The night being thus fpent in holy exercises, S. Paul in the morning took his leave, and went on foot to Assos, a Sea-port Town, whither he had fent his company by Sea. Thence they fet fail to Mytilene; from thence to Samos, and having staid some little time at Trogyllium, the next day came to Myletus', not io much as putting in at Ephefus, because the Apostle was resolved, if possible, to be at Ferusalem at the Feast of Pentecost.

3. AT Myletus he fent to Ephefus, to fummon the Bishops and Governours of the Church, who being come, he put them in mind with what up- Acts 20. 17. rightness and integrity, with what affection and humility, with how

A&s 20. 1.

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great trouble and danger, with how much faithfulness to their Souls he had been conversant among them, and had preached the Gospel to them, ever fince his first coming into those parts: That he had not failed to acquaint them both publickly and privately with whatever might be usefull and profitable to them, urging both upon Jews and Gentiles repentance and reformation of life, and an hearty entertainment of the Faith of Christ: That now he was resolved to go to Jerusalem, where he did not know what particular sufferings would befall him, more than this, That it had been foretold him in every place by those who were endued with the Prophetical gifts of the Holy Ghoft, that afflictions and imprisonment would attend him there: But that he was not troubled at this, no nor unwilling to lay down his life, so he might but fuccessfully preach the Gospel, and faithfully serve his Lord in that place and flation wherein he had fet him: That he knew that henceforth they should fee his face no more, but that this was his encouragement and fatiffaction, that they themselves could bear him witness, that he had not by concealing from them any parts of the Christian Doctrine, betray'd their Souls: That as for themselves, whom God had made Bishops and Pastours of his Church, they should be carefull to feed, guide and direct those Christians under their inspection, and be infinitely tender of the good of Souls, for whose redemption Christ laid down his own life: That all the care they could use was no more than necessary, it being certain, that after his departure, Heretical Teachers would break in among them, and endanger the ruine of mens Souls; nay, that even among themselves, there would some arise, who by fubtile and crafty methods, by corrupt and pernicious Doctrines would gain Profelytes to their Party, and thereby make Rents and Schisms in the Church: That therefore they should watch, remembring with what tears and forrow, he had for three years together warned them of these things: That now he recommended them to the Divine care and goodness, and to the rules and instructions of the Gospel, which if adhered to, would certainly dispose and perfect them for that flate of happiness, which God had prepared for good men in Heaven. In short, that he had all a-long dealt faithfully and uprightly with them, they might know from hence, that in all his preaching he had no crafty or covetous designs upon any man's Estate or Riches, having (as themselves could witness) industriously laboured with his own hands, and by his own work maintained both himself and his company: Herein leaving them an example, what pains they ought to take to support the weak, and relieve the poor, rather than to be themselves chargeable unto others: according to that incomparable faying of our Saviour (which furely S. Paul had received from some of those that had conversed with him in the days of his flesh ) It is more blessed to give, than to receive. This Concio ad Clerum, or Visitation-Sermon being ended, the Apostle kneeled down, and concluded all with Prayer. Which done they all melted into tears, and with the greatest expressions of forrow attended him to the Ship, though that which made the deepest impression upon their minds was, that he had told them, That they should see his face no more.

4. ĎEPÁRTING from Myletus, they arrived at Coos, thence came to Rhodes, thence to Patara, thence to Tyre; where meeting with some Christians, he was advised by those among them, who had the gift of Prophecy, that he should not go up to Ferusalem: with them he staid a week, and then going all together to the shore, he kneeled down and prayed with them, and having mutually embraced one another, he went on board, and came to Ptolemais, where onely faluting the Brethren, they came next day unto Cafarea. Here they lodged in the house of Philip the Evangelist, one of the seven Deacons that were at first set apart by the Apostles, who had four Virgin-daughters, all endued with the gift of Prophecy. During their stay in this place, Agabus a Christian Prophet came down hither, from Judæa, who taking Paul's girdle, bound with it his own hands and feet, telling them, that by this external Symbol the Holy Ghost did signifie and declare, that S. Paul should be thus ferv'd by the Jews at Jerusalem, and be by them delivered over into the hands of the Gentiles. Whereupon they all passionately belought him. that he would divert his course to some other place. The Apostle ask'd them. what they meant, by these compassionate disfussives to add more affliction to his forrow? that he was willing and refolved not onely to be imprisoned, but, if need were, to die at Jerusalem for the sake of Christ and his Religion. Finding his refolution fixed and immoveable, they importuned him no farther, but left the event to the Divine will and pleafure. All things being in readiness, they set forwards on their journey, and being come to Jerusalem, were kindly and joyfully entertained by the Christians there.

5. THE next Day after their arrival, S. Paul and his company went to Act 21. 18 the house of St. James the Apostle, where the rest of the Bishops and Governours of the Church were met together; after mutual falutations, he gave them a particular account with what fuccess God had blessed him in propagating Christianity among the Gentiles, for which they all heartily bleffed God, but withall told him, that he was now come to a place, where there were many thousands of Fewish Converts, who all retained a mighty zeal and veneration for the Law of Moles, and who had been informed of him, that he taught the Jews, whom he had converted, in every place, to renounce Circumcifion, and the Ceremonies of the Law: That as foon as the multitude heard of his arrival, they would come together to fee how he behaved himfelf in this matter; and therefore to prevent fo much diffurbance, it was advifable, that there being four Men there at that time, who were to accomplish a Vow (probably not the Nazarite-vow, but some other, which they had made for deliverance from fickness, or some other eminent danger and diffress; for so \* Josephus tells us, they were wont to doe in such cases, and \* De Bell. Jud. before they came to offer the accustomed Sacrifices, to abstain for some time lib. 2. c. 15. from Wine, and to shave their heads) he would join himself to them, perform the usual Rites and Ceremonies with them, and provide such Sacrifices for them, as the Law required in that case, and that in discharge of their Vow, they might shave their heads. Whereby it would appear, that the reports which were spread concerning him were false and groundless, and that he himself did still observe the Rites and Orders of the Mosaical Institution: That as for the Gentile Converts, they required no fuch observances at their hands, nor expected any thing more from them in these indifferent matters. than what had been before determined by the Apostolical Synod in that place. S. Paul (who in such things was willing to become all things to all men, that he might gain the more) consented to the counsel which they gave him, and taking the persons along with him to the Temple, told the Priests, that the

6. THE feven days wherein those Sacrifices were to be offered being now almost ended, some Jews that were come from Asia (where probably, they had opposed S. Paul) now finding him in the Temple, began to raise a tumult and uproar, and laying hold of him, called out to the rest of the Jews for their affiftence: Telling them, that this was the Fellow, that everywhere vented Doctrines derogatory to the prerogative of the Jewish Nation. destructive

time of a Vow which they had made being now run out, and having purified

themselves, as the nature of the case required, they were come to make their

Offerings according to the Law.

AAS 20. F.

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destructive to the Institutions of the Law, and to the purity of that place. which he had profaned by bringing in uncircumcifed Greeks into it: Pofitively concluding, that because they had seen Trophimus a Gentile Convert of Ephefus with him in the City, therefore he had brought him also into the Temple. So apt is malice to make any premisses, from whence it may inter its own conclusion. Hereupon the whole City was presently in an uproar, and feizing upon him, they dragged him out of the Temple, the Doors being presently that against him. Nor had they failed there to put a period to all his troubles, had not Claudius Lysias, Commander of the Roman Garrison in the Tower of Antonia, come in with some Souldiers to his rescue and deliverance, and supposing him to be a more than an ordinary Malefactour, commanded a double chain to be put upon him, though as yet altogether ignorant, either who he, or what his crime was, and wherein he could receive little fatisfaction from the clamorous Multitude, who called for nothing but his Death, following the cry with fuch crouds and numbers, that the Souldiers were forced to take him into their arms, to fecure him from the prefent rage and violence of the People. As they were going up into the Castle, S. Faul asked the Governour, whether he might have the liberty to speak to him. who finding him to fpeak Greek, enquired of him, whether he was not that Egyptian, which a few Years before had raifed a Sedition in Judan, and headed a party of Four Thousand debauched and profligate wretches. The Apostle replied, that he was a few of Tarsus, a Free-man of a rich and honourable City, and therefore begg'd of him, that he might have leave to speak to the People. Which the Captain readily granted, and standing near the Door of the Castle, and making figns that they would hold their peace, he began to address himself to them in the Hebrew Language: which when they heard, they became a little more calm and quiet, while he discoursed to them

Acts 22. I.

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7. HE gave them an account of himfelf from his Birth, of his education in his youth, of the mighty zeal which he had for the Rites and Cuffoms of their Religion, and with what a paffionate earnefinefs he perfectuted and put to death all the Chriftians that he met with, whereof the High-Prieft and the Sanhedrim could be fufficient witneffes. He next gave them an entire and punctual relation of the way and manner of his convertion, and how that he had received an immediate command from God himfelf to depart Jerufalem, and preach unto the Gentiles. At this word the patience of the Jews could hold no longer, but they unanimously cried out, to have him put to death, it not being fit that fuch a Villain should live upon the Earth. And the more to express their fury, they threw off their Clothes, and cast dust into the Air, as if they immediately designed to stone him. To avoid which, the Captain of the Guard commanded him to be brought within the Castle, and that he should be examined by whipping, till he contessed the

Catchatw virgi in medio foro Meffana Civis Romanus, com invera nulus gemitus moda vox alia ifilius miferi audichatur, mifi bac, Civis Romanus (um. Mae fe commenorativos Civitatus III. Anteriora depulsirum arbitrabatur. — O nome aldee libertatis I O jui eximim moffar civitatus! O lex Vorcia, legifque Sempronia! Cicer, in Verr, lib. 7, 10m. 2, p. 218. Facinus eft vincire Civem Romanum, felius, verberare, Id. ib. p. 220vid, fopra Self, III. Nim. 4.

to this effect.

prefently intimated to the Governour of the Caffle, fields, wereare. Id. ib. p. 2200. It. Num. 4. whether he was a Roman. Whereat the Governour himself came, and asked him, whether he was a free Denizon of Rome? and being told that he was, he replied, that it was a great privilege, a privilege which he himself had purchased at a considerable rate. To whom S. Paul answered, that it

reason of so much rage against him. While the Litter

was binding him in order to it, he asked the Centu-

rion that flood by, whether they could justifie the

scourging a Citizen of Rome, and that before any sen-

tence legally passed upon him. This the Centurion

was his Birth-right, and the privilege of the place where he was born and bred. Hereupon they gave over their design of whipping him, the Commander himself being a little startled, that he had bound and chained a Denie zon of Rome.

8. THE next Day the Governour commanded his Chains to be knock'd off, and that he might throughly fatisfy himself in the matter, commanded the Sanhedrim to meet, and brought down Paul before them: where being Ads 23. In fet before the Council, he told them, that in all passages of his life he had

been carefull to act according to the feverest rules and conscience of his duty. Men and Brethren; I have lived in all good conscience before God untill this day. Behold here the great fecurity of a good man, and what invisible supports innocency affords under greatest danger. With how generous a confidence does vertue and honesty guard the breast of a good man! as indeed nothing else can lay a firm basis and foundation for fatisfaction and tranquillity, when any mifery or calamity does overtake us. Religion and a good Conscience beget peace and a Heaven in the Man's bosome beyond the power of the little accidents of this World to ruffle and discompose. Whence \* Seneca compares the mind of a wife and good Man to the flate of the upper Region, which is always ferene and calm. The High-priest Ananias being offen- Epift. 59. p. 152. ded at the holy and ingenuous freedom of our Apostle.

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ded at the noly and ingenuous freedom of our Apoltle, as if by afferting his own innocency, he had reproached the justice of their Tribunal, commanded those that stood next him, to strike him in the Face; whereto the Apostle tartly replied, That GOD would smite him, Hypocrite as he was, who under a pretence of doing Justice, had illegally commanded him to be punished, before the Law condemned him for a Malesactour. Whereupon they that stood by asked him, how he durst thus affront so facred and venerable a Person as God's High-pries? He calmly returned, That be did not know [or own] Ananias to be an

High-prieft [of God's appointment.] However being a Person in Authority, it was not lawfull to revisle him, God himself having commanded, that no man should speak exist of the Ruler of the People. The Apostle, who as he never laid asset the innocency of the Deve, so knew how, when occasion was, to make use of the wisedom of the Serpent, perceiving the Council to consist partly of Sadducees, and partly of Pharisees, openly told them, that he was a Pharisee,

and the Son of a Pharifee, and that the main thing he was questioned for, was his belief of a future Resurrection. This quickly divided the Council, the Pharifees being zealous Patrons of that Article, and the Sadduces as stifly denying, that there is either Angel (that is, of a spiritual and immortal nature, really substituting of it self, for otherwise they cannot be supposed to have utterly denied all forts of Angels, seeing they owned the Pentateuch, wherein there is frequent mention of them) or Spirit, or that humane Souls do exist in a separate state, and consequently that there is no Resurrection. Presently the Doctours of the Law, who were Pharifees, stood up to acquit him, affirming he had done nothing amis, that it was possible had received some intimation from Heaven by an Angel, or the revelation of the

Είς αύτθν συμειλύ, εύσην όχει το λοχικόν ήγεμονικόν, έαυτιο αφειούς διχμοισχουγόντη κ΄, παρ΄ αὐτό τατο γαλήτω όχοντη. Μ. Anton. τζε είς έαυ]. lib. γ. Seft. 28, ρ. 63. Justum Cy tenacem propositi Virum.

Justum & tenacem propositi Virum,
Non Civium ardor prava jubenium,
Non valtus instanti styrami
Mente quatit slitata : neque Auster
Dux inquieti tubidus Adrie,
Nec fulminantis magna Jovis manus,
Si fatlus ildabatur orbis,
Impavidum feriem vuine.

Si frallus illabatur orbis, Impavaldam frient vaine.

\* Morat. Carm. 1. 3. Od. 3. p. 154.

\* Sapiens ille el plemus gando, nilaris, ép placidus; incencuffus, cum diis ex pari vivis: per dete naléigue par de aqualis animi tenor ereli ép placentis fibi eft. — Talis eft fapientis animus fibi entre placentis fibi eft. — Talis eft fapientis animus fibi qualis mundi fatus liper busann, femper illie, forenum eft: nanquam fine gaudio eft. Gaudium hoc non nafeitus, neft ex virtutum confeientia. Senec. Epift. 59. p. 152.

Het Pauli werba Ananias of Appariures la expirbant, qual exceptore Paulis qued fisi in filis mals confittuo non fais in mentem weniflet, qui-tum fibi ree effe. Verum latunio fenis lubrat, non effe eum facerdatem, aut principem Senatis, qui est digitates pretio comparigle. Different entim confequencie Paulus; Judicem qui honoris confequencie effe, recum accletti, recerà necque judicem effe, recum accletti, recerà necque judicem effe, recum le fili principal diffini labendum loco, ut efi in Titulo Talmados de Syntario. Groci, in lee.

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Holy Spirit, and if so, then in opposing his Doctrine, they might fight against God himfelf.

9. GREAT were the diffentions in the Council about this matter, infomuch that the Governour fearing S. Paul would be torn in pieces, commanded the Souldiers to take him from the Bar, and return him back into the Castle, That night to comfort him after all his frights and sears, God was pleased to appear to him in a Vision, encouraging him to constancy and resolution, affuring him that as he had born witness to his cause at Jerusalem, so in despight of all his enemies he should live to bear his testimony even at Rome it felf. The next Morning the Jews, who could as well cease to be, as to be mischievous and malitious, finding that these dilatory proceedings were not like to doe the work, refolved upon a quicker dispatch. To which end above Forty of them entred into a wicked confederacy, which they ratified by Oath and Execration, never to eat or drink till they had killed him : and having acquainted the Sanhedrim with their defign, they entreated them to importune the Governour, that he might again the next day be brought down before them, under pretence of a more strict trial of his case, and that they themselves would lie in ambush by the way, and not fail to dispatch him. But that Divine Providence that peculiarly superintends the safety of good Men, disappoints the devices of the crafty. The design was discovered to S. Paul by a Nephew of his, and by him imparted to the Governour, who immediately commanded two Parties of Foot and Horse, to be ready by Nine of the Clock that Night, and provision to be made for S. Paul's carriage to Falix the Roman Governour of that Province: To whom also he wrote, signifying whom he had fent, how the Jews had used him, and that his enemies also should appear before him to manage the charge and accusation. Accordingly he was by Night conducted to Antipatris, and afterwards to Casarea, where the Letters being delivered to Fælix, the Apostle was presented to him: and finding that he belonged to the Province of Cilicia, he told him, that as foon as his Accusers were arrived he should have an hearing, commanding him in the mean time to be secured in the place called Herod's Hall.

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### SECT. VI.

The Life of S. PAUL.

Of S. Paul, from his first Trial before Fælix, till his coming to Rome.

S. Paul impleaded before Foelix by Tertullus the Jewish Advocate. His charge of Sedition, Herefie and Profanation of the Temple. S. Paul's reply to the several parts of the charge. His second Hearing before Feelix and Drufilla. His smart and impartial Reasonings. Foelix his great injustice and oppression: His Luxury and Intemperance, Bribery and Covetousness. Saint Paul's Arraignment before Festus, Fælix his Successour, at Casarea. His Appeal to Casar. The nature and manner of those Appeals. He is again brought before Festus and Agrippa. His vindication of himself, and the goodness of his cause. His being acquitted by his Judges of any Capital crime. His Voyage to Rome. The trouble and danger of it. Their Shipwreck, and being cast upon the Island Melita. Their courteous entertainment by the Barbarians, and their different censure of S. Paul. The civil ulage of the Governour, and his Conversion to Christianity. S. Paul met and conducted by Christians to Rome.

1. NOT many days after down comes Ananias the High-prieft, with Aas 24. 1. fome others of the Sanhedrim to Casfarea, accompanied with Tertullus their Advocate, who in a thort but neat Speech, fet off with all the flattering and infinuative arts of Eloquence, began to implead our Apostle, charging him with Sedition, Herefie, and the Profanation of the Temple : That they would have faved him the trouble of this Hearing, by judging him according to their own Law, had not Lyfias the Commander violently taken him from them, and fent both him and them down thither. To all which the Fews that were with him gave in their Vote and Testimony. Saint Paul having leave from Fwlix to detend himself, and having told him, how much he was fatisfied that he was to plead before one, who for fo many years had been Governour of that Nation, distinctly answered to the several parts of the Charge.

2. AND first for Sedition, he point-blank denied it, affirming that they found him behaving himself quietly and peaceably in the Temple, not so much as disputing there, nor stirring up the People either in the Synagogues, or any other place of the City. And though this was plaufibly pretended by them, yet were they never able to make it good. As for the charge of Herefie, that he was a Ring-leader of the Selt of the Nazarenes, he ingenuously acknowledged, that after the way which they counted Herefie, to he worshipped God, the same way in substance wherein all the Patriarchs of the Jewish Nation had worshipped God before him, taking nothing into his Creed. but what the Authentick Writings of the Jews themselves did own and justify: That he firmly believed, what the better of themselves were ready to grant, another Life, and a future Refurrection: In the hope and expectation whereof he was carefull to live unblameable, and confcientiously to doe his duty both to God an Men. As for the third part of the Charge, his Profaning of the Temple, he shows how little foundation there was for it, that the design of his coming to Ferusalem was to bring charitable contributions to his diffressed

Brethren, that he was indeed in the Temple, but not as some Afiatick Tews falfely fuggested, either with tumult or with multitude, but onely purifying himself according to the Rites and Customs of the Mosaick Law: And that if any would affirm the contrary, they should come now into open Court, and make it good. Nay, that he appealed to those of the Sanhedrim that were there present, whether he had not been acquitted by their own great Council at Ferusalem, where nothing of moment had been laid to his charge. except by them of the Sadducean party, who quarrelled with him onely for afferting the Doctrine of the Refurrection. Fælix having thus heard both Parties argue, refused to make any final determination in the case, till he had more fully advised about it, and spoken with Lyfias, Commander of the Garrison, who was best able to give an account of the Sedition and the Tumult: commanding in the mean time that S. Paul should be under guard, but yet in fo free a custody, that none of his friends should be hindred from visiting him, or performing any office of kindness and friendship to him.

3. IT was not long after this before his Wife Drufilla (a Feweß, Daughter

of the elder Herod, and whom Tacitus, I fear by a mistake for his former Wife Drufilla, Daughter to Juba King of Mauritania, makes Niece to Anthony and Cleopatra ) came to him to Cæsarea. Who being present, he sent for S. Paul to appear before them, and gave him leave to discourse concerning the Doctrine of Christianity. In his discourse he took occasion particularly to infift upon the great obligation, which the Laws of Christ lay upon Men to Justice and Righteousness toward one another, to Sobriety and Chastity both towards themselves and others, withall urging that severe and impartial account, that must be given in the Judgment of the other World, wherein Men shall be arraigned for all the actions of their past life, and be eternally punished or rewarded according to their works. A discourse wisely adapted by the Apostle to Fælix his state and temper. But corrosives are very uneasie to a guilty mind: Men naturally hate that which brings their sins to their remembrance, and sharpens the sting of a violated Conscience. The Prince was fo netled with the Apostle's reasonings, that he fell a trembling, and caused the Apostle to break off abruptly, telling him, he would hear the rest at some other season. And good reason there was that Fælix his Confcience should be fensibly alarmed with these reflexions, being a Man noto-\* Hiftor. lib. 5. riously infamous for rapine and violence. \* Tacitus tells us of him, that he 6.9. P. 538. vid. made his Will the Law of his Government, practifing all manner of cruelty 6.54. P. 234. and injuftice. And then for Incontinency, he was given over to luxury and debauchery, for the compassing whereof he scrupled not to violate all Laws † Joseph. Ami- both of God and Man. Whereof this very Wife Drufilla was a famous † in-quit Jud 600.20 flance. For being married by her Brother to Azis King of the Emilenes, Falix, who had heard of her incomparable beauty, by the help of Simon the Magician, a Few of Cyprus, ravished her from her Husband's bed, and in defiance of all law and right, kept her for his own Wife. To these qualities he had added bribery and covetousness, and therefore frequently sent for S. Paul to discourse with him, expecting that he should have given him a confiderable fum for his release; and the rather probably, because he had heard that S. Paul had lately brought up great fums of Money to Ferulalem. But finding no offers made, either by the Apostle or his Friends, he kept him prisoner for two years together, so long as himself continued Procuratour of that Nation, when being displaced by Nero, he left S. Paul still in Prison, on purpose to gratify the Jews, and engage them to speak better of him after his departure from them.

SECT. VI. The Life of S. PAUL.

4. T O him succeeded Portius Festus in the Procuratourship of the Province, at whose first coming to Jerusalem, the High-priest and Sanhedrim Acts 25. 1. presently began to preser to him an Indictment against S. Paul, desiring, that in order to his Trial, he might be fent for up from Cæsarea, designing under this pretence that some Assassinates should lie in the way to murther him. Festus told them, that he himself was going shortly for Cæsarea, and that if they had any thing against S. Paul, they should come down thither and accuse him. Accordingly being come to Casarea, and sitting in open Judicature, the Jews began to renew the Charge which they had heretofore brought against S. Paul: Of all which he cleared himself, they not being able to make any proof against him. However Festus, being willing to oblige the Jews in the entrance upon his Government, asked him, whether he would go up and be tried before him at Jerusalem? The Apostle well understanding the consequences of that proposal, told him that he was a Roman, and therefore ought to be judged by their Laws, that he flood now at Cæsar's own Judgment-seat (as indeed what was done by the Emperour's Procuratour in any Province, the \* Law reckoned as done by the Emperour \* L. 1. ff. de Ofhimself) and though he should submit to the Jewish Tribunal, yet he him. fir. Procur. Carfelf faw. that they had nothing which they could make a good thing. It like Title. felf faw, that they had nothing which they could prove against him; that if he had done any thing which really deferved capital punishment, he was willing to undergo it; but if not, he ought not to be delivered over to his enemies, who were before-hand resolved to take away his life. However as the fafest course, he folemnly made his appeal to the Roman Emperour, who should judge between them. Whereupon Festus advising with the Fewish Sanhedrim, received his appeal, and told him he should go to Casar. This way of appealing was frequent among the Romans, introduced to defend and fecure the lives and fortunes of the populacy from the unjust incroachments, and over rigorous severities of the Magistrates, whereby it was lawfull in cases of oppression to appeal to the People for redress and rescue, a thing more than once and again fettled by the Sanction of the Valerian Laws. These † appeals were wont to be made in writing, by Appellatory Libels gi- Les. t. Self. 4. ven in, wherein was contained an account of the Appellant, the person a- lib. 49. Tit. 1. gainst whom, and from whose Sentence he did appeal. But where the case Leg. 2. & 3.ibid. was done in open Court, it was enough for the Criminal verbally to declare, that he did appeal: In great and weighty cases appeals were made to the Prince himself, and that not onely at Rome, but in the Provinces of the Empire, all *Proconfuls* and Governours of Provinces being strictly || forbidden to || thid. Leg. 25. execute, fcourge, bind or put any badge of fervility upon a Citizen, or Leg. || thid. de g. any that had the privilege of a Citizen of Rome, who had made his appeal, public this 48. or any ways to hinder him from going thither, to obtain justice at the hands of the Emperour, who had as much regard to the liberty of his Subjects ( fays the Law it felf ) as they could have of their good-will and obedience to him. And this was exactly S. Paul's case, who knowing that he should have no fair and equitable dealing at the hands of the Governour, when once he came to be fwayed by the Fews, his fworn and inveterate enemies, appealed from him to the Emperour, the reason why Festus durst not deny his demand, it being a privilege so often, so plainly settled and confirmed by the Roman Laws.

5. SOME time after King Agrippa, who fucceeded Herod in the Tetrarchate of Galilee, and his Sifter Bernice came to Cæsarea, to make a visit to the new-come Governour. To him Festus gave an account of S. Paul, and the great stir and trouble that had been made about him, and how for his fafety and vindication he had immediately appealed to Cæsar. Agrippa was

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very defirous to fee and hear him, and accordingly the next day the King and his Sifter, accompanied with Feftus the Governour, and other persons of Quality, came into the Court with a pompous and magnificent retinue, where the Prisoner was brought forth before him. Feftus having acquainted the King and the Assembly, how much he had been folicited by the Fews both at Caesara and Jerusalem, concerning the Prisoner at the Bar, that as a notorious Malefactour he might be put to death, but that having found him guitty of no capital crime, and the Prisoner himself having appealed to Caesar, he was resolved to send him to Rome, but yet was willing to have his cale again discussed before Agrippa, that so he might be furnished with some material instructions to send along with him, since it was very absurd to send a Prisoner, without signifying what crimes were charged upon him.

Afts 26. 1.

6. HEREUPON Agrippa told the Apostle, he had liberty to make his own defence. To whom, after filence made, he particularly addressed his speech; he tells him in the first place what a happiness he had, that he was to plead before one so exactly versed in all the rites and customs, the questions and the controversies of the Jewish Law, that the Jews themselves knew what had been the course and manner of his life, how he had been educated under the Institutions of the Pharifees, the strictest Sect of the whole Jewish Religion, and had been particularly disquieted and arraigned for what had been the constant belief of all their Fathers, what was sufficiently credible in it self. and plainly enough revealed in the Scripture, the Refurrection of the dead. He next gave him an account with what a bitter and implacable zeal he had formerly perfecuted Christianity, told him the whole story and method of his conversion, and that in compliance with a particular Vision from Heaven, he had preached repentance and reformation of life first to the Jews, and then after to the Gentiles: That it was for no other things than these that the Jews apprehended him in the Temple, and defigned to murther him; but being rescued and upheld by a Divine power, he continued in this testimony to this day, afferting nothing but what was perfectly agreeable to Moses and the Prophets, who had plainly foretold that the Messiah should both be put to death, and rife again, and by his Doctrine enlighten both the Jewish and the Gentile World. While he was thus discoursing Festus openly cried out. that he talked like a mad-man, that his over much study had put him besides himself. The Apostle calmly replied, he was far from being transported with idle and distracted humours, that he spake nothing but what was most true and real in it felf, and what very well became that grave fober Auditory. And then again, addressing himself to Agrippa, told him, that these things having been open and publick, he could not but be acquainted with them, that he was confident that he believed the Prophets, and must needs therefore know that those Prophecies were fulfilled in Christ. Hereat Agrippa replied. That he had in some degree persuaded him to embrace the Christian Faith. To which the Apostle returned, that he heartily prayed, that not onely he, but the whole Auditory were, not onely in some measure, but altogether, though not Prisoners, yet as much Christians as he himself was. This done, the King and the Governour, and the rest of the Council withdrew a-while, to confer privately about this matter. And finding by the accufations brought against him, that he was not guilty by the Roman Laws of any capital offence, no nor of any that deserved so much as imprisonment, Agrippa told Festus, that he might have been released, if he had not appealed unto Casar. For the Appeal being once made, the Judge had then no power either to abfolve or condemn, the cause being intirely reserved to the cognizance of that Superiour, to whom the Criminal had appealed. 7. IT

7. IT was now finally resolved that S. Paul should be sent to Rome: in Acts 27.1. order whereunto he was, with some other Prisoners of remark, committed to the charge of Julius, Commander of a Company belonging to the Legion of Augustus; accompanied in this voyage by S. Luke, Aristarchus, Trophimus, and some others. In September, Ann. Chr. LVI. or as others, LVII. they went on board a Ship of Adramyttium, and failed to Sidon, where the Captain civily gave the Apostle leave to go a-shoar to visit his Friends, and refresh himself: Hence to Cyprus, till they came to the Fair-Havens, a place near Myra, a City of Lyfia. Here, Winter growing on, and S. Paul foreseeing it would be a dangerous Voyage, perfuaded them to put in, and winter. But the Captain preferring the judgment of the Master of the Ship, and especially because of the incommodiousness of the Harbour, resolved, if possible, to reach Phanice, a Port of Crete, and to winter there. But it was not long before they found themselves disappointed of their hopes: For the calm Southerly Gale that blew before, fuddenly changed into a flormy and bluftring North-East Wind, which so bore down all before it, that they were forced to let the Ship drive at the pleasure of the Wind; but as much as might be, to prevent splitting, or running a-ground, they threw out a great part of their Lading, and the Tackle of the Ship. Fourteen days they remained in this desperate and uncomfortable condition, neither Sun nor Stars appearing for a great part of the time; the Apostle putting them in mind how ill advised they were in not taking his counsel: Howbeit they should be of good chear, for that that God whom he served and worshipped, had the last night purposely sent an Angel from Heaven, to let him know, that notwithstanding the present danger they were in, yet that he should be brought safe before Nero; that they should be shipwreck'd indeed, and cast upon an Island, but that for his sake God had spared all in the Ship, not one whereof should miscarry, and that he did not doubt, but that it would accordingly come to pass. On the Fourteenth night upon founding they found themselves nigh some Coast: and therefore, to avoid Rocks, thought good to come to an Anchor, till the Morning might give them better information. In the mean time the Sea-men ( who best understood the danger ) were preparing to get into the Skiff, to fave themselves: which S. Paul espying, told the Captain, that unless they all stayed in the Ship, none could be fafe: whereupon the Souldiers cut the Ropes, and let the Skiff fall off into the Sea. Between this and Day-break the Apostle advised them to eat and refresh themselves, having all this time kept no ordinary and regular Meals, affuring them they should all escape. Himself first taking Bread, and having blessed God for it before them all. the rest followed his example, and chearfully fell to their Meat: which done, they lightned the Ship of what remained, and endeavoured to put into a Creek, which they discovered not far off. But falling into a place where two Seas met, the fore part of the Ship ran a-ground, while the hinder part was beaten in pieces with the violence of the Waves. Awakned with the danger they were in, the Souldiers cried out to kill the Prifoners, to prevent their escape: which the Captain, desirous to save S. Paul, and probably in confidence of what he had told them, refused to doe; commanding, that every one should shift for himself: the issue was, that part by swimming, part on planks, part on pieces of the broken Ship, they all, to the number of two hundred threefcore and fixteen (the whole number in the Ship) got fafe to shore.

8. THE Island upon which they were cast was Melita (now Malta) situate in the Libyan Sea, between Syracuse and Africk. Here they found Acts 29.1. civility among Barbarians, and the plain acknowledgments of a Divine ju-

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flice written among the naked and untutored notions of Mens minds. The People treated them with great humanity, entertaining them with all necesfary accommodations; but while S. Paul was throwing sticks upon the Fire. a Viper diflodged by the heat, came out of the Wood, and fastned on his Hand. This the People no fooner efpyed, but prefently concluded, that furely he was fome notorious Murtherer, whom though the Divine vengeance had fuffered to escape the Hue-and-Cry of the Sea, yet had it onely referved him for a more publick and folemn execution. But when they faw him shake it off into the Fire, and not presently swell, and drop down, they changed their opinions, and concluded him to be some God. So easily are light and credulous minds transported from one extreme to another. Not far off lived Publius, a Man of great Estate and Authority, and (as we may probably guess from an Inscription found there, and set down by Grotius, wherein the ΠΡΩΤΟΣ ΜΕΛΙΤΑΙΩΝ is reckoned amongst the Roman Officers ) Governour of the Island, by him they were courteously entertained three days at his own charge, and his Father lying at that time fick of a Fever and a Dysentery, S. Paul went in, and having prayed, and laid his hands upon him, healed him; as he did also many of the Inhabitants, who by this Miracle were encouraged to bring their diseased to him; whereby great honours were heaped upon him, and both he and his company furnished with provisions necessary for the rest of their Voyage. Nay Publius \* Bar. ad Ann. himself is said by \* some to have been hereby converted to the Faith, and by vid. Adon. mar-S. Paul to have been constituted Bishop of the Island, and that this was he tr. ad xii. Kal. that fucceeded S. Denys the Areopagite in the See of Athens, and was after-

Febr. Martyr.
Rom. ad diem Wards crowned with Martyrdom.

9. AFTER three months stay in this Island, they went aboard the Ca-1.4. c.23. p. 143. ftor and Pollux, a Ship of Alexandria, bound for Italy. At Syracuse they put in, and stayed three days; thence failed to Rhegium, and so to Puteoli, where they landed, and finding some Christians there, staid a week with them, and then fet forward in their Journey to Rome. The Christians at Rome having heard of their arrival, feveral of them came part of the way to meet them, fome as far as the Three Taverns, a place thirty three miles from Rome, others as far as Apii Forum, fifty one miles distant thence. Great was their mutual falutation, and the encouragement which the Apostle received by it, glad no doubt to fee that Christians found fo much liberty at Rome. By them he was conducted in a kind of triumph into the City, where when they were arrived, the rest of the Prisoners were delivered over to the Captain of the Guard, and by him disposed in the common Gaol, while S. Paul (probably at Julius his request and recommendation) was permitted to ftay in a private House, onely with a Souldier to secure and guard him.

### SECT. VII.

# S. Paul's Acts, from his coming to Rome, till his Martyrdom.

S. Paul's fummoning the chief of the Jews at Rome, and his discourse to them. Their refractarines and infidelity. His first hearing before Nero. The success of his Preaching. Poppa Sabina, Nero's Concubine, one of his Converts. Tacitus his character of her. Onesimus converted by S. Paul at Rome, and sent back with an Epistle to Philemon his Master. The great obligation which Christianity lays upon Servants to diligence and sidelity in their duty. The rigorous and arbitrary power of Masters over Servants by the Roman Laws. This mitigated by the Laws of the Gospel. S. Paul's Epistle to the Philippians, upon what occasion sent. His Epistle to the Ephelians, and another to the Colossians. His second Epistle to Timothy written (probably) at his first being at Rome. The Epiftle to the Hebrews by whom written; and in what Language. The aim and defign of it. S. Paul's Preaching the Gospel in the West, and in what parts of it. His return to Rome, when. His imprisonment under Nero, and why. His being beheaded. Milk instead of bloud said to flow from his body. Different Accounts of the time of his Suffering. His burial where, and the great Church erected to his memory.

I. HE first thing S. Paul did after he came to Rome, was to summon the Heads of the Jewish Consistory there, whom he acquainted with the cause and manner of his coming, that though he had been guilty of no violation of the Law of their Religion, yet had he been delivered by the Fews into the hands of the Roman Governours, who would have acquitted him once and again as innocent of any capital offence, but by the perverseness of the Jews he was forced, not with an intention to charge his own Nation, (already fufficiently odious to the Romans) but onely to vindicate and clear himfelf, to make his Appeal to Cafar; that being come, he had fent for them, to let them know, that it was for his constant afferting the Resurrection, the hope of all true Israelites, that he was bound with that Chain which they faw upon him. The fews replied, that they had received no advice concerning him, nor had any of the Nation that came from Judaa, brought any Charge against him: onely for the Religion which he had espoused, they desired to be a little better informed about it, it being every where decried both by Jew and Gentile. Accordingly upon a day appointed he discoursed to them from morning to night concerning the Religion and Doctrine of the Holy Fesus, proving from the promises and predictions of the Old Testament, that he was the true Messiah. His discourse succeeded not with all alike, some being convinced, others perfifted in their infidelity: And as they were departing in some discontent at each other, the Apostle told them, it was now too plain, God had accomplished upon them the Prophetical curse, of being left to their own wilfull hardness and impenitency, to be blind at noon-day, and to run themselves against all means and methods into irrecoverable ruine: That fince the case was thus with them, they must expect, that henceforth he should turn his Preaching to the Gentiles, who would be most ready to entertain, what they had so scornfully rejected, the glad tidings of the Gospel.

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2. IT was not, probably, long after this, that he was brought to his first hearing before the Emperour, wherethose friends, whom he most expected should stand by him, plainlydeserted him, afraid it seems of appearing in so ticklish a cause before so unreasonable a Judge, who governed himself by no other measures, than the brutish and extravagant pleasure of his lust or humour. But God flood by him, and encouraged him; as indeed Divine consolations are many times then nearest to us, when humane affistences are farthest from us. This cowardise of theirs the Apostle had a charity large enough to cover, heartily praying, that it might not be brought in against them in the Accounts of the great Day. Two Years he dwelt at Rome in an House which he hired for his own use, wherein he constantly employed himfelf in preaching and writing for the good of the Church. He preached daily, without interruption, to all that came to him, and with good fuccess, yea. even upon some of the better rank and quality, and those belonging to the Court it felf. Among which the Roman \* Martyrologie reckons Torpes, an Officer of prime note in Nero's Palace, and afterwards a Martyr for the Faith; and Chryfostome ( if || Baronius cite him right ) tells us of Nero's Cup-9. vid. Chryfoft. bearer, and one of his Concubines, supposed by some to have been Poppaa adv. vinner.

Sabina, of whom \* Tacitus gives this character, that she wanted nothing vit. monal. lib. 1.6. 4. P. 351. to render her one of the most accomplished Ladies in the World, but a chast Tom. 19. and a verticus mind. And I have not have the world. and a vertuous mind: And I know not how far it may feem to countenance her conversion, at least inclination to a better Religion than that of

Paganism, that || Josephus stiles her a pious Woman, and tells us that she

effectually folicited the cause of the Jews with her Husband Nero; and

what favours Josephus himself received from her at Rome, he relates in his

\* Annal. l. 13. c. 45. p. 263. || Antiq. Jud. p. 697. De vit. sua, p. 999.

XVII. Maii

own life. 3. AMONGST others of our Apostle's Converts at Rome was Onesimus, who had formerly been fervant to Philemon, a person of eminency in Coloffe; but had run away from his Master, and taken things of some value with him. Having rambled as far as Rome, he was now converted by S. Paul, and by him returned with recommendatory Letters to Philemon his Master, to beg his pardon, and that he might be received into favour, being now of a much better temper, more faithfull and diligent, and usefull to his Master than he had been before: As indeed Christianity where 'tis heartily entertained, makes men good in all relations, no Laws being so wisely contrived for the peace and happiness of the World, as the Laws of the Gofpel, as may appear by this particular case of servants; what admirable rules, what severe Laws does it lay upon them for the discharge of their duties! it commands them to honour their Masters as their Superiours, and to take heed of making their authority light and cheap by familiar and contemptible thoughts and carriages, to obey them in all honest and lawfull things, and that not with eye-service as men-pleasers, but in singleness of heart as unto God; that they be faithfull to the trust committed to them, and manage their Masters interest with as much care and conscience as if it were their own; that they entertain their reproofs, counsels, corrections with all filence and sobriety, not returning any rude furly answers; and this carriage to be observed, not onely to Masters of a mild and gentle, but of a cross and peevish disposition, that whatever they doe, they doe it heartily, not as to men onely, but to the Lord; knowing that of the Lord they shall receive the reward of the inheritance, for that they serve the Lord Christ. Imbued with these excellent principles, Onesimus is again returned unto his Master; for Christian Religion, though it improve mens tempers, does not cancell their relations, it teaches them to abide in their callings, and not to despise their Masters, because they are

Brethren, but rather doe them service, because they are faithfull. And being thus improved S. Paul the more confidently begg'd his pardon. And indeed had not Philemon been a Christian, and by the principles of his Religion both disposed and obliged to mildness and mercy, there had been great reason why S. Paul should be thus importunate with him for Onesimus his pardon, the case of servants in those days being very hard, for all Masters were looked upon as having an unlimited power over their Servants, and that not onely by the \* Roman, but by the Laws of all Nations, whereby without ask- \* L. 1. 6 2. ft. ing the Magistrate's leave, or any publick and formal trial, they might ad- de his, qui suit suris judge and condemn them to what work or punishment they pleased, even to funt, lib. 1. Tit. the taking away of life it felf. But the feverity and exorbitancy of this po-6. vid. Inflin. 1. It. 8. wer was afterwards fomewhat curb'd by the Laws of fucceeding Emperours, especially after the Empire submitted it self to Christianity, which makes better provision for persons in that capacity and relation, and in case of unjust and over-rigorous usage, enables them to appeal to a more righteous and impartial Tribunal, where Master and Servant shall both stand upon even ground, where he that doeth wrong shall receive for the wrong which he hath done :

and there is no respect of persons. 4. THE Christians at Philippi having heard of S. Paul's imprisonment at Rome, and not knowing what straits he might be reduced to, raised a contribution for him, and fent it by Epaphroditus their Bishop, who was now come to Rome, where he shortly after fell dangerously sick: But being recovered, and upon the point to return, by him S. Paul fent his Epistle to the Philippians, wherein he gives them some account of the state of affairs at Rome, gratefully acknowledges their kindness to him, and warns them of those dangerous opinions, which the Judaizing Teachers began to vent among them. The Apostle had heretofore for some Years liv'd at Ephefus and perfectly understood the state and condition of that place; and therefore now by Tychicus writes his Epistle to the Ephesians, endeavouring to countermine the principles and practices both of Tews and Gentiles, to confirm them in the belief and obedience of the Christian doctrine, to represent the infinite riches of the Divine goodness in admitting the Gentile-World to the unfearchable Treasures of Christianity, especially pressing them to express the life and spirit of it in the general duties of Religion, and in the duties of their particular relations. Much about the fame time, or a little after, he wrote his Epistle to the Colossians, where he had never been, and fent it by Epaphras, who for fome time had been his fellow-prisoner at Rome. The defign of it is for the greatest part the same with that to the Ephesians, to settle and confirm them in the Faith of the Gospel, against the errours both of Tudaifm, and the superstitious observances of the Heathen World, some whereof had taken root amongst them.

5. IT is not improbable but that about this, or rather fome confiderable time before, S. Paul wrote his fecond Epistle to Timothy. I know Eufebius, and the Ancients, and most Moderns after them, will have it written a little before his Martyrdom, induced thereunto by that passage in it, that he was then ready to be offered, and that the time of his departure was at hand. But furely its most reasonable to think, that it was written at his first being at Rome, and that at his first coming thither, presently after his Trial before Nero. Accordingly the passage before mentioned may import no more, than that he was in imminent danger of his life, and had received the fentence of death in himself, not hoping to escape out of the paws of Nero: But that God had delivered him out of the mouth of the Lion, i.e. the great danger he was in at his coming thither: Which exactly agrees to his cafe

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at his first being at Rome, but cannot be reconciled with his last coming thither; together with many more circumstances in this Epistle, which render it next door to certain. In it he appoints Timothy shortly to come to him, who accordingly came, whose name is joyned together with his in the front of feveral Epittles, to the Philippians, Colossians, and to Philemon. The onely thing that can be levelled against this is, that in his Epistle to Timothy. he tells him, that he had fent Tychicus to Ephefus, by whom 'tis plain that the Epistles to the Ephesians and Philippians were dispatched; and that therefore this to Timothy must be written after them. But I see no inconvenience to affirm, that Tychicus might come to Rome presently after S. Paul's arrival there, be by him immediately fent back to Ephesus upon some emergent affair of that Church; and after his return to Rome be fent with those two Epiftles. The defign of the Epiftle was to excite the holy man to a mighty zeal and diligence, care and fidelity in his office, and to antidote the People against those poisonous principles that in those parts especially began to debauch the minds of men. 6. AS for the Epistle to the Hebrews, 'tis very uncertain when, or

p. 72.

Il Apud Eufeb. lib. 6. c. 24 p. 227.

whence, and (for some Ages doubted) by whom 'twas written. \* Eusebius tells us, 'twas not received by many, because rejected by the Church of Rome. as none of S. Paul's genuine Epiftles. || Origen affirms the style and phrase of it to be more fine and elegant, and to contain in it a richer vein of purer Greek, than is usually found in S. Paul's Epistles; as every one that is able to judge of a style, must needs confess: That the sentences indeed are grave and weighty, and fuch as breathe the Spirit and Majesty of an Apostle: That therefore 'twas his judgment, that the matter contained in it had been dictated by some Apostle, but that it had been put into phrase, form, and order by some other person that did attend upon him: That if any Church owned it for S. Paul's, they were not to be condemned, it not being without reason by the Ancients ascribed to him; though God onely knew who was the true Authour of it. He farther tells us, that report had handed it down to his time, that it had been composed partly by Clemens of Rome, \*De Pudica. 20. partly by Luke the Evangelist. \* Tertullian adds, that it was writ by Barp. 82 Fid.Clem. nabas. What feems most likely in such variety of opinions is, that S. Paul Alexin lib. Hip. originally wrote it in Hebrew, it being to be sent to the Jews his Country-que Luseb. I. 6.

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men, and by some other person, probably S. Luke, or Clemens Romanus || Eufeb. lib. 3, translated into Greek; Especially since both || Eufebius and \* S. Hierome obferved of old fuch a great affinity both in ftyle and fense between this and ### Hier de Soil. Clement's Epifle to the Corinthians, as thence politively to conclude him to be the Translatour of it. 'Twas written, as we may conjecture, a little after he was restored to his liberty, and probably while he was yet in fome parts of Italy, whence he dates his falutations. The main defign of it is to magnifie Christ and the Religion of the Gospel, above Moses and the Jewish Oeconomy and ministration, that by this means he might the better establish and confirm the Convert-Jews in the firm belief and profession of Christianity, notwithstanding those sufferings and persecutions that came upon them, endeavouring throughout to arm and fortify them against Apostafie from that noble and excellent Religion, wherein they had so happily engaged themselves. And great need there was for the Apostle severely to urge them to it, heavy perfecutions both from Jews and Gentiles preffing in upon them on every fide, befides those trains of specious and plausible infinuations that were laid to reduce them to their Ancient Institutions. Hence the Apostle calls Apostasie the sin which did so easily beset them, to which there were fuch frequent temptations, and into which they were so prone to be betrayed

in those suffering times. And the more to deter them from it, he once and again sets before them the dreadfull state and condition of Apostates, those who have been once enlightned, and baptized into the Christian Faith, tasted Cap. 6. v.4.5,6. the promises of the Golpel, and been made partakers of the miraculous gifts Cap. 10, 126, of the Holy Ghost. those powers which in the world to come or this pays there 27, 28, 29. of the Holy Ghost, those powers which in the world to come, or this new state of things were to be conferred upon the Church, if after all this these men fall away, and renounce Christianity, it's very hard, and even impossible to renew them again unto repentance. For by this means they trod under foot, and crucified the Son of God afresh, and put him to an open shame, profaned the bloud of the Covenant, and did despite to the Spirit of Grace. So that to fin thus wilfully after they had received the knowledge of the truth, there could remain for them no more facrifice for fins, nothing but a certain fearfull looking for of judgment and fiery indignation which should devour these adversaries. And a fearfull thing it was in such circumstances to fall into the hands of the living God, who had particularly faid of this fort of finners, that if any man drew back, his foul should have no pleasure in him. Hence it is that every where in this Epistle he mixes exhortations to this purpose, that they would give earnest beed to the things which they had heard, lest at any time they should let them slip, that they would hold fast the confidence, and the rejoycing of the hope firm unto the end, and beware left by an evil heart of unbelief they departed from the living God; that they would labour to enter into his rest, lest any man fall after the example of unbelief; that leaving the first principles of the doctrine of Christ, they would go on to perfection, shewing diligence to the full assurance of hope unto the end, not being flothfull, but followers of them, who through faith and patience inherit the promises; that they would hold fast the profession of the faith without wavering, not for saking the assembling of themselves together (as the manner of some was ) nor cast away their considence, which had great recompence of reward; that they had need of patience, that after they had done the will of God, they might receive the promise; that they would not be of them who drew back unto perdition, but of them that believed to the saving of the Soul; that being encompassed about with so great a cloud of witnesses, who with the most unconquerable constancy and resolution had all holden on in the way to Heaven, they would lay aside every weight, and the sin which did so easily beset them, and run with patience the race that was set before them, especially looking unto Jesus the authour and finisher of their faith, who endured the croß, and despised the shame, that therefore they should consider him that endured such contradiction of sinners against himself, lest they should be wearied and faint in their minds, for that they had not yet refifted unto bloud, striving against sin; looking diligently lest any man should fail of the grace of God, lest any root of bitterness springing up should trouble them, and thereby many be desiled. By all which, and much more that might be observed to this purpose, it is evident, what our Apostle's great design was in this excellent E-

7. OUR Apostle being now after two Years custody perfectly restored to liberty remembred that he was the Apostle of the Gentiles, and had therefore a larger Diocese than Rome, and accordingly prepared himself for a greater Circuit, though which way he directed his course, is not absolutely certain. By some he is said to have returned back into Greece, and the parts of Afia, upon no other ground that I know of, than a few intimations in some of his Epistles that he intended to do so. By others he is thought to have preached both in the Eastern and Western parts, which is not inconfistent with the time he had after his departure from Rome. But of the latter we have better evidence. Sure I am, an Authour beyond all exception,

S. Paul's contemporary and Fellow-labourer, I mean \* Clemens, in his famous Epistle to the Corinthians expresly tells us, that being a Preacher both in the East and West, he taught righteousness to the whole world, and went to the utmost bounds of the West. Which makes me the more wonder at the confidence of II

it, without feeming in the least to doubt of it. The-

odoret and others tells us, that he preached not onely

in Spain, but that he went to other Nations, and

brought the Gospel into the Isles of the Sea, by which

he undoubtedly means Britain, and therefore elie-

where reckons the Gauls and Britains among the

Nations, which the Apostles, and particularly the

Tent-maker perswaded to embrace the Law of Christ.

One (otherwise a Man of great parts and learning) who so peremptorily denies that ever our Apostle preached in the West, merely because there are no Monuments left in Primitive Antiquity of any particular Churches there founded by him. As if all the particular passages of his life, done at so vast a distance must needs have been recorded, or those records have come down to us, when it is so notoriously known, that almost all the Writings and Monuments of those first Ages of Christianity are long fince perished: or as if we were not fufficiently affured of the thing in general, though not of what particular he did there. Probable it is, that he went into Spain. a thing which himself tells us he had formerly once and again resolved on. Certain it is that the \* Ancients do generally affert

Rom. 15. 24:--28.
\* Epiphan. Heref. 27.p.51. Chryfoft. de Laud.
Paul. p. 536. T. 5. Cyril. Catech. 17.p.457. Theod.
in 2 Tim. 4. 16. dy in Pfalm. 116. id. de cur. Gree. Affett. Serm. 9. p. 125. Athan. Epift. ad Dracont.

|| Sophron.Serm. de natali. App. Transit & Oceanum, vel quà facit insula portum, Quafq, Britannus habet terras atq, ultima Thule. Venant. Fortun. de vit. Martin. lib. 3. non pro-

Nor is he the onely Man that has faid it, || others having given in their testimony and suffrage in this case.

8. TO what other parts of the World S. Paul preached the Gospel, we find no certain foot-steps in Antiquity, nor any farther mention of him, till his return to Rome, which probably was about the Eighth or Ninth Year of Nero's Reign. Here he met with Peter, and was together with him thrown into Prison, no doubt in the general Persecution raised against the Christians, under the pretence that they had fir'd the City. Besides the general, we may reasonably suppose there were particular causes of his Imprisonment. Some of the Ancients make him engaged with Peter in procuring the fall of Simon Magus, and that that derived the Emperour's fury and rage upon him. \* S. Chrylosteme gives us this account; that having converted one of Nero's Concubines, a Woman of whom he was infinitely fond, and reduced her to p. 361. Tom. 4 a life of great strictness and chastity, so that now she wholly refused to comply with his wanton and impure embraces; the Emperour stormed hereat, calling the Apostle a Villain and Impostour, a wretched perverter and debaucher of others, giving order that he should be cast into Prison, and when he still persisted to perswade the Lady to continue her chast and pious resolutions commanding him to be put to death.

9. HOW long he remained in Prison is not certainly known; at last his Execution was resolved on; what his preparatory treatment was, whether scourged as Malefactours were wont to be in order to their death, we find not. As a Roman Citizen by the Valerian and the Porcian Law he was exempted from it: Though by the Law of the XII. Tables notorious Malefactours, condemned by the Centuriate Assemblies, were first to be scourged, and then put Ad An. 69. m. 8. to death: and Baronius tells us that in the Church of S. Mary beyond

the Bridge in Rome, the Pillars are yet extant, to which both Peter and Paul are faid to have been bound and scourged. As he was led to Ex-

ecution, he is faid to have converted three of the Souldiers that were fent to conduct and guard him, who within few days after by the Emperour's command became Martyrs for the Faith. Being come to the place, which was the Aquæ Salviæ, three Miles from Rome, after some solemn preparation, he chearfully gave his Neck to the fatal stroke. As a Roman he might not be put upon the Croß, too infamous a Death for any but the worst of Slaves and Malefactours, and therefore was beheaded, accounted a more noble kind of Death, not among the Romans onely, but among o-

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ther Nations, as being fitter for Persons of better Quality, and more ingenuous Education: And from this Instrument of his Execution the custome, no doubt, first arose, that in all Pictures and Images of this Apostle, he is constantly represented with a Sword in his right hand. Tradition reports (justified herein by the suffrage of many of the \* Fathers) that when \* Ambr. de nat. he was beheaded, a Liquour more like Milk than Bloud flowed from his Veins, Petr. & Panal and foirted upon the Clothes of his Executioner, and had Lift or lefture for first. he was peneaged, a Liquour more me Trans and had I lift or leifure for fuch form. 68. p. 294 and fpirted upon the Clothes of his Executioner; and had I lift or leifure for fuch form. 5 and fpirted upon the clothes of his Execution forms. 5 and the content of the content of the form of the form of the content of the form of the f it. S. Chrysoftome adds, that it became a means of converting his Executioner, Tom. 6, p. 257. and many more to the Faith; and that the Apostle suffered in the sixty eighth Year of his Age. Some question there is whether he suffered at the same time with Peter; many of the † Ancients positively affirm, that both fuffered on the same day, and Year: but || others though allowing the fame Day, tell us that S. Paul suffered not till the Year after; nay some interpose the distance of several Years. A Manuscript \* Writer of the Lives and Travels of Peter and Paul, brought amongst other venerable Monuments of Antiquity out of Greece, will have Paul to have suffered no less than five Years after Peter, which he justifies by the authority of no less than Justin Martyr, and Irenæus. But what credit is to be given to this namelefs Authour, I fee not, and therefore lay no weight cor, and p. fund to the balance with

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me to enquire.

† Dion. Corinth. ap. Euseb. 1. 2. c.25. p. 68. Ambr. ib. Serm. 66. p. 291. Max. Taur. Hom. 5. Amor. 10. 3erin. 30. p. 23t.

de Petr. & Paul. p. 23t.

|| Prudent. Perifleph. in Paff. Petr. & Paul.

|| Prudent. Perifleph. in fin.

scissa. Hist. de. Bell. Hispan. p. 460.

III

Hand 12. p. 518. Arat. All. App. lib. 2. in fin. p. 700. Aug. de Santt. Serm. 28. Tom. 10. Col. 1225. Greg. Turon. de glor. Martyr. lib. 1. c. 29.

the testimonies of the Ancients. Certainly if he suffered not at the very same time with Peter, it could not be long after, not above a Year at most. The best is, which of them soever started first, they both came at last to the same end of the race, to those Palms and Crowns, which are reserved for all good

Men in Heaven, but most eminently for the Martyrs of the Christian Faith. 10. HE was buried in the Via Oftiensis, about two Miles from Rome, over whose Grave about the Year CCCXVIII. + Constantine the Great, at the in- + Damas. Pontif. stance of Pope Sylvester, built a stately Church, within a Farm which Lucina in vir. Sylvester, a noble Christian Matron of Rome had long before settled upon that Church, vid. Onuphr. de He adorned it with an hundred of the best Marble Columns, and beautified p. 87. it with the most exquisite workmanship; the many rich gifts and endowments which he bestowed upon it being particularly set down in the Life of Sylvester. This Church as too narrow and little for the honour of fo great an Apostle, Valentinian, or rather Theodofius the Emperour, (the one but finishing what the other began) by a || Rescript directed to Sallustius Presect of the City, || Apad. Bar. ad caused to be taken down, and a larger and more noble Church to be built in 4n, 386, p. 2n, the room of it: Farther beautisted (as appears from an ancient \* Inscription) \* Ibid. in All. by Placidia the Empress at the persuasion of Leo, Bishop of Rome. What other dend. ad Tom. 4. additions of Wealth, Honour, or stateliness it has received since, concerns not P. 12.

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#### SECT. VIII.

The Description of his Person and Temper, together with an Account of his Writings.

The Person of S. Paul described. His insirm constitution. His natural endowments. His ingenuous Education, and admirable skill in humane Learning and Sciences. The Divine temper of his mind. His singular humility and condescension. His temperance and sobriety, and contempt of the World. Whether he lived a married or a single life. His great kindness and compassion. His charity to mens Bodies and Souls. His mighty zeal for Religion. His admirable industry and diligence in his Office. His unconquerable Patience: The many great troubles he underwent. His constancy and fidelity in the profession of Christianity. His Writings. His style and way of Writing, what. S. Hierom's bold censure of it. The perplexedness and obscurity of his Discourses, whence. The account given of it by the Ancients. The Order of his Epissies, what. Placed not according to the time when, but the dignity of Persons or Places to which they were written. The Subscriptions at the end of them, of what value. The Writings fathered upon S. Paul. His Gospel. A third Epistle to the Corinthians. The Epistle to the Laodiceans. His Apocalypse. His Acts. The Epistles between him and Seneca.

I. HOUGH we have drawn S. Paul at large, in the account we have given of his Life, yet may it be of use, to represent him in little, in a brief account of his Person, Parts, and those Graces and Vertues, for which he was more peculiarly eminent and remarkable. For his Person, we \* Niceph. H. find it thus \* described. He was low and of little stature, and somewhat Ecd. lib. 2 c-37 stooping, his complexion fair, his countenance grave, his head small, his his too. eyes carrying a kind of beauty and sweetness in them, his eye-brows a little hanging over, his nose long, but gracefully bending, his beard thick, and like the hair on his head, mixed with gray hairs. Somewhat of this description may be learnt from || Lucian, when in the person of Trypho, one of Saint Tom. 2. p. 999. Paul's disciples, he calls him by way of derision, high-nosed bald-pated Galilean, that was caught up through the Air unto the third Heaven, where he learnt great and excellent things. That he was very low, himself plainly 2 Cor. 10. 10. intimates, when he tells us, they were wont to fay of him, that his bodily presence was weak, and his speech contemptible; in which respect he is styled \* Serm. in Petr. by \* Chrysoftome, & Teinnyos and com a man three cubits [or a little more of Paul. 1-255 than four foot] high, and yet rall enough to reach Heaven. He seems to have enjoyed no very firm and athletick constitution, being often subject to || Com. in Gal. 4 difference; || S. Hierome particularly reports, that he was frequently afflicted with the head-ach, and that this was thought by many to have been the thorn in the flesh, the messenger of Satan sent to buffet him, and that probably he intended some such thing by the temptation in his flesh, which he elsewhere fpeaks of: Which however it may in general fignify those afflictions that came upon him, yet does it primarily denote those diseases and infirmities that he was obnoxious to.

2. BUT how mean foever the Cabinet was, there was a treasure within more pretious and valuable, as will appear, if we furvey the accomplishments of his mind. For as to his natural abilities and endowments, he feems to have had a clear and folid judgment, quick invention, a prompt and ready memory; all which were abundantly improved by Art, and the advantages of a more liberal Education. The Schools of Tarfus had sharpned his difcurfive faculty by Logick, and the Arts of reasoning, instructed him in the Institutions of Philosophy, and enriched him with the furniture of all kinds of humane Learning. This gave him great advantage above others, and ever raised him to a mighty reputation for Parts and Learning; insomuch that \* S. Chrysostome tells us of a dispute between a Christian and a Heathen, \* In 1. ad Cor. wherein the Christian endeavoured to prove against the Gentile, that S. Paul c. 1. Hom. 3. was more Learned and Eloquent than Plato himself. How well he was P. 349versed, not onely in the Law of Moses, and the writings of the Prophets, but even in Classick and Foreign writers, he has left us sufficient ground to conclude, from those excellent sayings, which here and there he quotes out of Heathen Authours. Which as at once it shews, that 'tis not unlawfull to 'Opac and rain bring the spoils of Egypt into the service of the Sanctuary, and to make use of Tolk Examples the advantages of Foreign studies and humane literature to Divine and excellent purposes, so does it argue his being greatly conversant in the paths of with announced to the state of the state o humane Learning, which upon every occasion he could fo readily command. The interest in studies indeed he feemed to have been furnished out on purpose to be the Dollour of meeting have in the country of the industry of the country of the country of the industry of the country the Gentiles, to contend with, and confute the grave and the wife, the accute whise mose, Exand the fubtile, the fage and the learned of the Heathen World, and to AMPRINGS OWN 261wound them (as Julian's word was) with arrows drawn out of their own Clem. Alex. Quiver. Though we do not find, that in his disputes with the Gentiles he Strom. lib. 1. made much use of Learning and Philosophy. it being more agreeable to the p. 299. made much use of Learning and Philosophy; it being more agreeable to the defigns of the Gospel, to confound the wisedom and learning of the World by the plain doctrine of the Cross.

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3. THESE were great accomplishments, and yet but a shadow to that Divine temper of mind that was in him, which discovered it self through the whole course and method of his life. He was humble to the lowest step of abasure and condescension, none ever thinking better of others, or more meanly of himself. And though when he had to deal with envious and malicious adversaries, who by vilitying his person, sought to obstruct his Ministery, he knew how to magnifie his office, and to let them know, that he was no whit inferiour to the very chiefest Apostles; yet out of this case he constantly declared to all the World, that he looked upon himself as an Abortive, and an untimely Birth, as the least of the Apostles, not meet to be called an Apostle; and as if this were not enough, he makes a word on purpose to express his humility, stiling himself than the least of all Saints, yea, the very chief of finners. How freely, and that at every turn does he confess what he was before his conversion, a Blasphemer, a Persecutour, and Injurious both to God and Men? Though honoured with peculiar Acts of the highest grace and favour, taken up to an immediate converie with God in Heaven, yet did not this swell him with a supercilious lostiness over the rest of his brethren: Intrusted he was with great power and authority in the Church, but never affected dominion over mens Faith, nor any other place, than to be an helper of their joy, nor ever made use of his power, but to the edification, not destruction of any. How studiously did he decline all honours and commendations that were heaped upon him? When some in the Church of Corinth cryed him up beyond all measures, and under the patronage of his name began to fet up for a party, he severely rebuked them,

p. 196.

Gal. 4. 14.

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told them, that it was Christ, not he that was crucified for them, that they had not been baptized into his name, which he was fo far from, that he did not remember that he had baptized above three or four of them, and was heartily glad he had baptized no more, left a foundation might have been laid for that suspicion; that this Faul, whom they so much extolled, was no more than a Minister of Christ, whom our Lord had appointed to plant and

build up his Church. 4. GREAT was his temperance and fobriety, fo far from going beyond the bounds of regularity, that he abridged himself of the conveniences of lawfull and necessary accommodations; frequent his hungrings and thirstings, not constrained onely, but voluntary,; it's probably thought that he very rarely drank any Wine; certain, that by abstinence and mortification he kept under and subdued his body, reducing the extravagancy of the sensual appetites to a perfect subjection to the laws of Reason. By this means he easily got above the World, and its charms and frowns, and his mind continually conversant in Heaven, his thoughts were fixed there, his defires always ascending thither, what he taught others, he practised himself, his conver-(ation was in Heaven, and his defires were to depart, and to be with Christ: this World did neither arrest his affections, nor disturb his fears, he was not taken with its applause, nor frighted with its threatnings; he fludied not to please men, nor valued the censures and judgments which they passed upon him; he was not greedy of a great estate, or titles of honour, or rich prefents from men, not feeking theirs, but them; food and raiment was his bill of fare, and more than this he never cared for; accounting, that the lefs he was clogged with these things, the lighter he should march to Heaven, especially travelling through a World over-run with troubles and perfecutions. Upon this account it's probable he kept himself always within a single life. though there want not some of the Ancients who expresly reckon him in the number of the married Apostles, as \* Clemens Alexandrinus, | Ignatius, and fome others. 'Tis true that passage is not to be found in the genuine Epistle of Ignatius, but yet is extant in all those that are owned and published by the Church of Rome, though they have not been wanting to banish it out the World, having expunged S. Paul's name out of fome ancient Manuscripts, as the learned Bishop \* Usher has to their shame sufficiently discovered to the World. But for the main of the question we can readily grant it, the Scripture feeming most to favour it, that though he afferted his power and liberty to marry as well as the rest, yet that he lived always a single life.

5. HIS kindness and charity was truly admirable, he had a compassionate tenderness for the poor, and a quick sense of the wants of others: To what Church foever he came, it was one of his first cares, to make provision for the poor, and to stir up the bounty of the rich and wealthy, nay, himself worked often with his own hands, not onely to maintain himself, but to help and relieve them. But infinitely greater was his charity to the Souls of men, fearing no dangers, refusing no labours, going through good and evil report, that he might gain men over to the knowledge of the truth, reduce them out of the crooked paths of vice and idolatry, and fet them in the right way to eternal life. Nay, so insatiable his thirst after the good of Souls, that he affirms, that rather than his Country-men the Jews should miscarry by not believing and entertaining the Gospel, he could be content, nay wished, that himself might be accursed from Christ for their sake, i.e. that he might be anathematized and cut off from the Church of Christ, and not onely lose the honour of the Apostolate, but be reckoned in the number of the abject and execrable persons, such as those are who are separated from the communion

communion of the Church. An instance of so large and passionate a charity, that lest it might not find room in mens belief, he ushered it in with this solemn appeal and attestation, that he faid the truth in Christ, and lied not, his conscience bearing him witness in the Holy Ghost. And as he was infinitely solicitous to gain men over to the best Religion in the World, so was he not less carefull to keep them from being seduced from it, ready to suspect every thing that might corrupt their minds from the simplicity that is in Christ. I am jealous over you with a godly jealousie; as he told the Church of Corinth: An affection of all others the most active and vigilant, and which is wont to inspire men with the most paffionate care and concernment for the good of those, for whom we have the highest measures of love and kindness. Nor

2 Cor. 11. 2. 2 Cor. 11. 2.
Ούν εξινης όματου όμας, αἰκλ, ὁ πελιξύ τότα σφοθείτερεν ης, πίσησος, ζηλότηται μένε εξινης αλ. διακότηται μένε εξινης αλ. διακότηται κάνομείνος από το αλ. διακότηται κάνομείνος από το αλ. διακότηται κάνομείνος από το αλ. διακότηται κάνομείνος απότες. Chrysoft, Hömil. 23. in 2. ad. Corinth. p. 899.

was his charity to men greater than his zeal for God, endeavouring with all his might to promote the honour of his Master. Indeed zeal seems to have had a deep foundation in the natural forwardness of his temper. How exceedingly zealous was he, while in the Fews Religion, of the Traditions of his Fathers, how earnest to vindicate and affert the Divinity of the Mosaick Dispensation, and to persecute all of a contrary way, even to rage and madness? And when afterwards turned into a right chanel, it ran with as swift a current; carrying him out against all opposition to ruine the Kingdom and the powers of darkness, to beat down Idolatry, and to plant the World with right apprehensions of God, and the true notions of Religion. When at Athens he saw them so much overgrown with the grossest superstition and idolatry, giving the honour that was alone due to God to Statues and Images, his zeal began to ferment, and to boil up into Paroxysms of indignation, and he could not but let them know the refentments of his mind, and how much herein they dishonoured God, the great Parent and Maker of the

6. THIS zeal must needs put him upon a mighty diligence and industry in the execution of his office, warning, reproving, entreating, perfuading, preaching in season, and out of season, by night, and by day, by Sea and Land; no pains too much to be taken; no dangers too great to be overcome. For five and thirty years after his Conversion, he feldom staid long in one place, from Jerusalem, through Arabia, Asia, Greece, round about to Illyricum, to Rome, and even to the utmost bounds of the Western-world, fully preaching the Gospel of Christ: Running (fays S. Hierome) from Ocean to Ocean, like the Sun in the Heavens, of which 'tis faid, His going forth is from the end of the Heaven, and his circuit unto the ends of it; fooner wanting ground to tread on, than a defire to propagate the Faith of Christ. † Ni- T. Lib.

cephorus compares him to a Bird in the Air, that in a few years flew round the World: Isidore the \* Peluftot to a winged Husbandman, that flew from place to place to cultivate the World with the most excellent rules and institutions of life. And while the other Apostles did as 'twere chuse this or that particular Province, as the main sphere of their ministery,

Saint Paul over-ran the whole World to its utmost bounds and corners, planting all places where he came with the Divine Doctrines of the Gospel. Nor in this course was he tired out with the dangers and difficulties that he met with, the troubles and oppositions that were raised against him. All which did but reflect the greater lustre upon his patience, whereof indeed (as † Clement observes) he became wins @ warreaucos, a most emi- \* Evist. ad Cor.

\* "Exas @ ju de 'Amosoner, es en @ el meig Lib. 3. Epift. 176. ad Ifid. Didc. p. 285.

feb. l. 3. c. 30. \* Uffer. Not. in Ignar. Epift. ad vid. James his corrupt. of the Faith. Part. II. pag. 57.

\* Clem. Alex. Strom. L. 3.

|| Ignat. Ep. ad Philadelph. in

Bibl. Pp. Gr. L

T. 1. p. 23. Eu-

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nent pattern and exemplar, enduring the biggest troubles and persecutions with a patience triumphant and unconquerable. As will eafily appear, if we take but a furvey of what trials and fufferings he underwent, some part whereof are briefly fummed up by himself: In labours abundant, in stripes above 2 Cor. 11. 23. measure, in prisons frequent, in deaths oft; thrice beaten with rods, once stoned. 👉 sequ. thrice suffered shipwreck, a night and a day in the deep: In journeyings often. in perils of waters, in perils of robbers, in perils by his own Country-men, in perils by the Heathen, in perils in the City, in perils in the Wilderness, in perils in the Sea, in perils among false Brethren; in weariness, in painfulness, in watchings often, in hunger and thirst; in fastings often, in cold and nakedness: And

\* Έλεινος αυτίε τ ζωθε μυσιέκιε κεταφερνέντα διθυτις · ο μάξτυς Εαυξ Σποβπόσκει, ο ή μακάσω τος κισθυίες το έμετα χι αθαμάτιος μια . Ανχή ποθετος κισθυίες το έμετα, χι αθαμάτιον ε εξευνές Σπουδίπου, Αυχθύ χι ασφ απαίες εν ποθέτιες συ Specifican Lughan gi ang anamist en ratines and pages al give stander, norm autres ès sist misma insyon, nyshang est an long to consider sistema insyon, nyshang est an long to consider sistema main and managhang to mendre mangan, at main, and the autreal few sistema naman pueda filmse einem an, ei the spundar e-tenere iz an nama, for an in shahan. Chryf. Homil. 25, in 2 ad Core, p. 221.

of all the Churches. An account, though very great. yet far short of what he endured, and wherein, as Chryloftome observes, he does σφόδεσε μετειάζεω, modeltly keep himself within his measures; for had he taken the liberty fully to have enlarged himfelf. he might have filled hundreds of Martyrologies with his fufferings. A thousand times was his life at stake. in every fuffering he was a Martyr, and what fell but in parcells upon others, came all upon him, while they skirmished onely with fingle parties, he had the whole Army of fufferings to contend with. All which he

generously underwent with a Soul as calm and ferene as the Morning-sun, no fpite or rage, no fury or storms could ruffle and discompose his spirit : Nay. those sufferings, which would have broken the back of an ordinary patience, did but make him rife up with the greater eagerness and resolution for the

besides these things that were without, that which daily came upon him, the care

doing of his duty.

7. HIS Patience will yet farther appear from the confideration of another. the last of those vertues we shall take notice of in him, his constancy and fidelity in the discharge of his place, and in the profession of Religion. Could the powers and policies of Men and Devils, spite and oppositions, torments and threatnings have been able to baffle him out of that Religion wherein he had engaged himself, he must have sunk under them, and left his station. But his Soul was fteel'd with a courage and resolution that was impenetrable, and which no temptation either from hopes or fears could make any more impression upon, than an arrow can, that's shot against a wall of marble. He wanted not folicitation on either hand, both from Jews and Gentiles, and questionless might in some degree have made his own terms, would he have been false to his trust, and have quitted that way, that was then everywhere fpoken against. But alas! these things weighed little with our Apostle, who counted not his life to be dear unto him, so that he might finish his course with joy, and the ministery which he had received of the Lord Jesus. And therefore when under the fentence of death in his own apprehensions, could triumphingly fay, I have fought a good fight, I have finished my course, I have kept the Faith: and so indeed he did, kept it inviolably, undauntedly to the last minute of his life. The fum is, He was a man, in whom the Divine life did eminently manifest and display it self; he lived piously and devoutly, soberly and temperately, justly and righteously, carefull alway to keep a conscience void of offence both towards God and Man. This he tells us was his support under suffering, this the foundation of his confidence towards God, and his firm hopes of happiness in another World; This is our rejoycing, the testimony of our conscience, that in simplicity and godly sincerity we have had our conversation in the

8. IT is not the leaft instance of his care and fidelity in his office, that he did not onely preach and plant Christianity in all places whither he came, but what he could not perfonally do, he supplyed by writing. XIV Epitles he left upon record, by which he was not onely instrumental in propagating Christian Religion at first, but has been usefull to the World ever since in all Ages of the Church. We have all along in the History of his Life taken particular notice of them in their due place and order: We shall here onely make some general observations and remarks upon them, and that as to the style and way wherein they are written, their Order and the Subscriptions that are added to them. For the Apostle's style and manner of writing it is plain and simple, and though not set off with the elaborate artifices, and affected additionals of humane eloquence, yet grave and majestical, and that by the confession of his very enemies, his Letters ( fay they ) are weigh- 2 Cor. 10. 10. ty and powerfull. Nor are there wanting in them some strains of Rhetorick, which fufficiently testifie his ability that way, had he made it any part of his fludy and defign. Indeed \* Hierome is sometimes too rude and bold in his \* Ad Algas. censures of S. Paul's style and character. He tells us, that being an Hebrew Quest. 11. of the Hebrews, and admirably skill'd in the Language of his Nation, he was P. 169. T. 2. greatly defective in the Greek Tongue, (though a late great || Critick is of Ruefi. 11. ad another mind, affirming him to have been as well, or better skill'd in Greek, ibid in Eph. 3. than in Hebrew, or in Syriack) wherein he could not fufficiently express his com. in Gal. 3. com. in Gal. 3. com. in Gal. 3. conceptions in a way becoming the majefty of his fenfe and the matter he de-p. 170. isl.d. livered, nor transmit the elegancy of his Native Tongue into another Language: that hence he became obscure and intricate in his expressions, guil- 1. Quest. 6. ty many times of folecisms, and scarce tolerable syntax, and that therefore twas not his humility, but the truth of the thing that made him fay, that he came not with the excellency of speech, but in the power of God. A censure from any other than S. Hierome that would have been justly wondred at; but we know the liberty that he takes to cenfure any, though the reverence due to so great an Apostle might, one would think, have challenged a more modest censure at his hands. However \* elsewhere he cries him up as a \* Apol. adv. great Master of composition, that as oft as he heard him, he seemed to hear Jovin. T. 2. not words but thunder, that in all his citations he made use of the most p. 106. prudent artifices, using simple words, and which seemed to carry nothing but plainness along with them, but which way soever a Man turned, breathed force and thunder: He feems entangled in his cause, but catches all that comes near him; turns his back, as if intending to fly, when 'tis onely that he may overcome.

9. SAINT Peter long fince observed, that in Paul's Epistles there were dusybold twa, some things hard to be understood: which furely is not al- 2 Pet. 3. 16. together owing to the profoundness of his sense, and the mysteriousness of the subject that he treats of, but in some degree to his manner of expression; his frequent Hebraisms, (common to him with all the Holy Writers of the New Testament ) his peculiar forms and ways of speech, his often inserting Fewish Opinions, and yet but tacitly touching them, his using some words in a new and uncommon fense; but above all, his frequent and abrupt transitions, suddenly starting aside from one thing to another, whereby his Reader is left at a loss, not knowing which way to follow him, not a little contributing to the perplex'd obscurity of his discourses. \* Irenæus took no- \* Adv. Her. tice of old, that S. Paul makes frequent use of these Hyperbata, by reason of lib. 3. c.7.p.248. the swiftness of his arguings, and the great fervour and impetus that was in him, leaving many times the defigned frame and texture of his discourse, not bringing in what should have immediately connected the sense and or-

2 Cor. I. 12.

p. 239.

Hæref. 64.

der, till some distance after: which indeed to men of a more nice and delicate temper, and who will not give themselves leave patiently to trace out his reasonings, must needs create some obscurity. Origen and S. Hierome fometimes observe, that besides this he uses many of his Native phrases of the Cilician dialect, which being in a great measure foreign and exotick to the ordinary Greek, introduces a kind of strangeness into his discourse, and renders it less intelligible. || Epiphanius tells us, that by these methods he acted like a skilfull Archer, hitting the mark before his adverlaries were aware of it; by words misplaced making the frame of his discourse seem obscure and entangled, while in it self it was not onely most true, but elaborate. and not difficult to be understood; that to careless and trifling Readers it might fometimes feem dissonant and incoherent, but to them that are diligent, and will take their reason along with them, it would appear full of truth, and to be disposed with great care and order.

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10. AS for the order of these Epistles, we have already given a particular account of the times when, and the places whence they were written. That which is here confiderable, is the Order according to which they are disposed in the sacred Canon. Certain it is that they are not plac'd according to the just order of time, wherein they were written, the two Fpistles to the The falonians being on all hands agreed to have been first written, though fet almost last in order. Most probable therefore it is, that they were plac'd according to the dignity of those to whom they were sent: the reason, why those to whole Churches have the precedency of those to particular persons: and among those to Churches, that to the Romans had the first place and rank affigned to it, because of the majesty of the Imperial City, and the eminency and honourable respect which that Church derived thence: and whether the same reason do not hold in others, though I will not positively asfert, yet I think none will over-confidently deny. The last enquiry concerns the fubscriptions added to the end of these Epistles; which, were they authentick, would determine some doubts concerning the time and place of their writing. But alas, they are of no just value and Authority, not the fame in all Copies, different in the Syriack and Arabick Versions, nay wholly wanting in some ancient Greek Copies of the New Testament; and were doubtless at first added at best upon probable conjectures. When at any time they truely represent the place whence, or the Person by whom the Epistle was fent, tis not that they are to be relied upon in it, but because the thing is either intimated or expressed in the body of the Epistle. I shall add no more but this observation, that S. Paul was wont to subscribe every Epistle with his own hand, which is my token in every Epistle; so I write. Which 2 Theff. 2. 17. was done (fays \* one of the Ancients) to prevent Impostures, that his Epistles \* Ambr. in loc. might not be interpolated and corrupted, and that if any vented Epistles under his name, the cheat might be discovered by the Apostle's own hand not being to them: and this brings me to the last consideration, that shall con-

II. THAT there were some even in the most early Ages of Christianity, who took upon them (for what ends I stand not now to enquire) to write Books, and publish them under the name of some Apostle, is notorioufly known to any, though but never fo little conversant in Church-Antiquities. Herein S. Paul had his part and share, several supposititious Writings being fathered and thrust upon him. We find a Gospel ascribed by fome of the Ancients to him, which furely arose from no other cause, than that in some of his Epistles he makes mention of my Gospel. Which as \* S. Hierome observes, can be meant of no other than the Gospel of S. Luke,

his constant Attendant, and from whom he chiefly derived his intelligence. If he wrote another Epiftle to the Corinthians, precedent to those two extant at this Day, as he feems to imply in a passage in his first Epistle, I have wrote unto you in an Epistle, not to keep company, &c. a passage not con- 1 Cor. 5.9. veniently appliable to any part either in that or the other Epittle, nay a ver. 11. Verse or two after the first Epistle is directly opposed to it; all that can be faid in the case is, that it long fince perished, the Divine providence not seeing it necessary to be preserved for the service of the Church. Frequent mention there is also of an Epistle of his to the Laodiceans, grounded upon a mistaken passage in the Epistle to the Colossians: but besides that the Apostle does not col. 4. 16. there speak of an Epistle written to the Landiceans, but of one from them, \* Adv. Marc. \* Tertullian tells us, that by the Epistle to the Laodiceans is meant that to the 1.5.6.11. p.476. Ephefians, and that Marcion the Heretick was the first that changed the ib.c. 17.p. 481. title, and therefore in his enumeration of S. Paul's Epiftles he omits that to the Ephefians, for no other reason doubtless but that according to Marcion's opinion he had reckoned it up under the title of that to the Laodiceans, Which yet is more clear, if we consider that || Epiphanius citing a place || Heres. 42. quoted by Marcion out of the Epiflle to the Landiceans, it is in the very same and Marcion. words found in that to the Ephefians at this Day. However such an Epiflle 1,142. is still extant, forged no doubt before S. Hierom's time, \* who tells us, that \* De Script. it was read by some, but yet exploded and rejected by all. Besides these Eccl. in Paulo. there was his || Revelation, call'd also 'Avascaluco or his Ascenson', ground- Epiph. Hard, ed on his ecstasic or rapture into Heaven, first forged by the Cainian Here. 38-1-124, 124-125. ticks, and in great use and estimation among the Gnosticks. \* Sozomen tells an Traft, 98. us, that this Apocalypse was owned by none of the Ancients, though much \* H. Ecd. 1.7. commended by fome Monks in his time: and he farther adds, that in the c. 19.1. 735. time of the Emperour Theodofius, it was faid to have been found in an underground Chest of Marble in S. Paul's house at Tarsus, and that by a particular revelation. A flory which upon enquiry he found to be as false, as the Book it felf was forged and spurious. The Asts of S. Paul are mentioned both by | Origon and Euglebius, but not as Writings of approved and unquestion | Origonable credit and authority. The Epistles that are said to have passed between Apy. L. L. c. 2. S. Paul and Seneca, how early soever they started in the Church, yet the Eugleb. th. 3. fallhood and fabulousness of them is now too notoriously known, to need c. 3. p. 72. any farther account or description of them.

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#### SECT. IX.

The principal Controversies that exercised the Church in his time.

Simon Magus the Father of Hereticks. The wretched principles and practices of him and his followers. Their afferting Angel-worship; and how countermin'd by S. Paul. Their holding it lawfull to facrifice to Idols, and abjure the Faith in times of persecution, discovered and opposed by S. Paul. Their maintaining an universal licence to sin. Their manners and opinions herein described by S. Paul in his Epistles. The great controversie of those times about the obligation of the Law of Moses upon the Gentile Converts. The Original of it. whence. The mighty veneration which the Jews had for the Law of Moses. The true state of the Controversie, what. The Determination made in it by the Apostolick Synod at Jerusalem. Meats offered to Idols, what. Abstinence from Bloud, why enjoyned of old. Things strangled, why forbidden. Fornication commonly practifed and accounted lawfull among the Gentiles. The hire of the Harlot, what. How dedicated to their Deities among the Heathens. The main passages in S. Paul's Epistles concerning Justification and Salvation shewed to have respect to this controverse. What meant by Law, and what by Faith in S. Paul's Epiftles. The Persons whom he has to deal with in this Controversie, who. The Jew's strange doting upon Circumcifion. The way and manner of the Apostles Reasoning in this Controverse confidered. His chief Arguments shewed immediately to respect the case of the Jewish and Gentile Converts. No other controverse in those times, which his discourses could refer to. Two Consectaries from this Discourse. I. That works of Evangelical Obedience are not opposed to Faith in Justification. What meant by works of Evangelical Obedience. This method of Justification excludes boasting, and entirely gives the glory to God. II. That the doctrines of S. Paul and S. James about Justification are fairly confistent with each other. Thele two Apostles shewed to pursue the same design. S. James his excellent Reasonings to that purpose.

I. THOUGH our Lord and his Apoftles delivered the Chriftian Religion, efpecially as to the main and effential parts of it, in words as plain as words could express it, yet were there Men of perverse and corrupt minds, and reprobate concerning the Faith, who from different causes, some ignorantly or wilfully mistaking the doctrines of Christianity, others to serve ill purposes and defigns, began to introduce errours and unsound opinions into the Church, and to debauch the minds of Men from the simplicity of the Gospel, hereby disquieting the thoughts, and alienating the affections of Men, and disturbing the peace and order of the Church. The first Ringleader of this Heretical crue was Simon Magus, who not being able to attain his ends of the Apostles, by getting a power to confer miraculous gifts, whereby he designed to greaten and enrich himself, resolved to be revenged of them, scattering the most positionous tares among the good wheat that they had sown, bringing in the most periodicus principles, and as the natural consequent of that, patronizing the most debauched villainous practices.

and this under a pretence of ftill being Christians. To enumerate the several Dogmata and damnable Heresics, sirst broached by Simon, and then vented and propagated by his disciples and followers, who though passing under different Titles, yet all centred at last in the name of Gmolticks, (a term which we shall sometimes use for conveniency, though it took not place till after S. Paul's time) were as needles, as 'tis alien to my purpose. I shall only take notice of a few of more signal remark, and such as S. Paul in his

Epiftles does eminently reflect upon.

2. AMONGST the opinions and principles of Simon and his follow- \* Iren L r. ers this was \* one, That God did not create the World, that it was made c. 20 Epiph. by Angels, that Divine honours were due to them, and they to be adored de Profit de Pr as subordinate mediatours between God and us. This our Apostle saw grow- 633. P. 214. ing up apace, and firuck betimes at the root, in that early caution he gave &c. 45, p.219.

Aug. de Haref. to the Colossians, to let no man bequile them in a voluntary humility, and wor- Har. XXXIX. shipping of Angels, intruding into those things which he hathnot seen, vainly puft Col. 2. 18. up by his fleshly mind; and not holding the head, i.e. hereby disclaiming Christ, the head of the Church. But notwithstanding this warning, this errour still continued and spread it self in those parts for several Ages, till expresly condemned by the \* Laodicean Council. Nay, || Theodoret tells us, that in his \* Can. 35. time there were still Oratories erected to the Archangel Michael in those pla- | Theod. comces, wherein they were wont to meet and pray to Angels. Another Gnoflick principle was, \* that Men might freely and indifferently eat what had \*orig adv. been offered in facrifice to Idols, yea, facrifice to the Idol it felf, it being law- Cel. tio. 6. full confidently to abjure the Faith in time of Perfecution. The first part 1.282 Euseb.
whereof S. Paul does largely and frequently diffuse up and down his Faith. 4.67.9.1206 whereof S. Paul does largely and frequently discuss up and down his Epistles; the latter, wherein the sting and poison was more immediately couched, was craftily adapted to those times of suffering, and greedily swallowed by many, hereby drawn into Apostasie. Against this our Apostle antidotes the Christians, especially the Fewish Converts, among whom the Gnosticks had mixed themselves, that they would not suffer themselves to be drawn aside by an evil heart of unbelief in departing from the living God: That not-Heb. 3. 12. withflanding fufferings and perfecutions they would hold fast the profession of the Faith without wavering, not forsaking the assembling of themselves together, Heb. 10. 23, as the manner of some is (the Gnostick Hereticks) remembring how severely 25, 31, 38. God has threatned Apostates, that if any man draw back, his Soul shall have no pleasure in him, and what a fearfull thing it is thus to fall into the hands of the living God.

3. BUT befides this, Simon and his followers made the gate yet wider, \* Iren. adv. maintaining an univerfal licence to sin, \* that Men were free to doe whatever Hav. 10. 1.220. they had a mind to, that to press the observance of good works was a bon. \* 116. dage inconsistent with the liberty of the Gospel; that so Men did but believe in him, and his dear Helen, they had no reason to regard Law or Prophets, but might doe what they pleased, they should be saved by his grace, and not according to good works. Irenews adds (what a man might easily have inferred, had he never been told it) that they lived in all lust and filthines; as indeed whoever will take the pains to peruse the account that is given of them, will find that they wallowed in the most horrible and unheard-of bestialities. These persons 8. Paul does as particularly describe, as if he had named them, having once and again with tears warned the Philippians of them, that they were enemies of the Cross of Christ, whose end is their bestings. And elsewhere to the same effect, that they would mark them Rom. 16. 17. that caused divisions and offences, contrary to the destrine which they had learned, 18.

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and avoid them; for they that were such, served not our Lord Jesus Christ, but their own belly, by good words and fair speeches deceiving the hearts of the simple. This I doubt not he had in his eye, when he gave those Caveats to the Ephehans, that fornication, and all uncleanness, and inordinate desires should not be once named among st them, as became Saints, nor filthiness, nor unclean talking: being affured by the Christian doctrine, that no whoremonger, nor unclean perfon, &c. could be faved: that therefore they should let no man deceive them with vain words; these being the very things for which the wrath of God came upon the children of disobedience, and accordingly it concerned them not to be partakers with them. Plainly intimating, that this impure Gnoftick-crue (whose doctrines and practices he does here no less truly than lively reprefent ) had begun by crafty and infinuative arts to fcrew it felf into the Church of Ephelus, cheating the People with fubtile and flattering infinuations, prolably perswading them that these things were but indifferent, and a part of that Christian liberty, wherein the Gospel had instated them. By these and fuch like principles and practices ( many whereof might be reckoned up) they corrupted the Faith of Christians, distracted the peace of the Church, stained and defiled the honour and purity of the best Religion in the World.

4. BUT the greatest and most famous Controversie that of all others in those times exercised the Christian Church, was concerning the obligation that Christians were under to observe the Law of Moses as necessary to their Justification and Salvation. Which because a matter of so much importance, and which takes up so greata part of S. Paul's Epistles, and the clearing whereof will reflect a great light upon them, we shall consider more at large: In order whereunto three things especially are to be enquired after, the true state of the Controversie, what the Apostles determined in this matter, and what respect the most material passages in S. Paul's Epistles about Justification and Salvation bear to this Controversie. First we shall enquire into the true state and nature of the Controversie; and for this we are to know, that when Christianity was published to the World, it mainly prevailed among the Jews, they being generally the first Converts to the Faith. But having been brought up in a mighty reverence and veneration for the Mofaick Institutions, and looking upon that Oeconomy as immediately contrived by God himself, delivered by Angels, settled by their great Master Moses, receiv dwith the most solemn and sensible appearances of Divine power and majesty, ratified by miracles, and entertained by all their forefathers as the peculiar prerogative of that Nation for fo many Ages and Generations, they could not easily be brought off from it, or behold the Gospel but with an evil eye, as an enemy that came to supplant and undermine this ancient and excellent Institution. Nay, those of them that were prevailed upon by the convictive power and evidence of the Gospel, to embrace the Christian Religion, yet could not get over the prejudice of education, but must still continue their observance of those legal rites and customs, wherein they had been brought up. And not content with this, they began magisterially to impose them upon others, even all the Gentile Converts, as that without which they could never be accepted by God in this, or rewarded by him in another World. This controversie was first started at Antioch, a place not more remarkable for its own greatness, than the vast Joseph. de Bell. numbers of Fews that dwelt there, enjoying great immunities granted them Jud. 1.7. c. 21. by the King of Syria. For after that Antiochus Epiphanes had destroyed Jerusalem, and laid waste the Temple, the Fews generally slocked hither, where they were courteously entertained by his successours, the spoils of the Temple restored to them for the enriching and adorning of their Synagogue,

and they made equally with the Greeks free-men of that City. By which means their numbers encreased daily, partly by the resort of others from Judea, partly by a numerous conversion of Proselytes, whom they gained over to their Religion. Accordingly Christianity at its first setting out found a very fuccessfull entertainment in this place. And hither it was that some of the Jewish Converts being come down from Jerusalem, taught the Christi-Acs 15.15. ans, that unless they observed Circumcision, and the whole Law of Moles, they could not be faved. Paul and Barnabas then at Antioch, observing the ill influence that this had upon the minds of men ( diffurbing many at prefent, and caufing the Apostalie of some afterwards ) began vigorously to oppose this growing errour; but not able to conjure down this Spirit that had been raised up, they were dispatched by the Church at Antioch to consult the Apostles and Governours at Jerusalem about this matter: Whither being come, they found the quarrel espoused among others by some Converts of the Sect of the Pharifees (of all others the most zealous affertors of the Mofaick rites) stifly maintaining, that besides the Gospel or the Christian Religion, it was necessary for all Converts, whether Fews or Gentiles, to keep to Circumcifion, and the Law of Moses. So that the state of the controversie between the Orthodox and these Judaizing Christians was plainly this,

Whether Circumcifion and the observation of the Mosaick Law, or, onely the belief and practice of Christianity be necessary to Salvation? The latter part of the question was maintained by the Apostles, the former afferted by the Judaizing Zelots, making the Law of Moses equally necessary

with the Law of Christ; and no doubt pretending that whatever these Men might preach at Antioch, yet the Apostles were of another mind; whose fentence and resolution it was therefore thought necessary should be immedi-

ately known.

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5. WE are then next to consider what determination the Apostolick Synod at Jerusalem made of this matter. For a Council of the Apostles and Rulers being immediately convened, and the question by Paul and Barnabas brought before them, the case was canvassed and debated on all hands, and at lait it was resolved upon by their unanimous sentence and suffrage, that the Gentile Converts were under no obligation to the Jewish Law, that God had abundantly declared his acceptance of them, though strangers to the Mofaical Oeconomy, that they were fufficiently fecured of their happiness and falvation by the grace of the Gospel, wherein they might be justified and saved without Circumcifion or legal Ceremonies, a yoke from which Christ had now fet us free. But because the Apostles did not think it prudent in these circumstances, too much to stir the exasperated humour of the Tews ( left by straining the string too high at first, they should endanger their revolting from the Faith) therefore they thought of some indulgence in the case, S. James, then Bishop of Jerusalem, and probably President of the Council, propounding this expedient, that for the present the Gentile Converts should so far onely comply with the humour of the Jews, as to abstain from meats offered to Idols, from bloud, from things strangled, and from fornication. Let us a little more diffinctly furvey the ingredients of this imposition. Meats offered to Idols, or as S. James in his discourse stiles them adiomulate την είδολων, the pollution of Idols, the word αλισχώματα properly denoting the Meats that were polluted by being confecrated to the Idol. Thus we reade of מנאר בחל, מפוש האוס האום חל, מפוש האוס האום מנאר ( as the LXX render it ) polluted Manh 1.7. bread upon God's Altar, i.e. fuch probably as had been before offered to Idols. So that these meats offered to the Idols were parts of those Sacrifices which

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the Heathens offered to their Gods, of the remaining portions whereof they usually made a Feast in the Idol-temple, inviting their friends thither, and fometimes their Christian friends to come along with them. This God had Exod. 3: 14, particularly forbidden the Jews by the Law of Mages, Thou Shalt worthin no other God: lest thou make a covenant with the inhabitants of the land, and go a whering after their Gods, and do facrifice unto their Gods, and one call thee, and thou eat of his facrifice. And the not observing this prohibition cost the Jews Numb. 25.2-4. dear, when invited by the Moabites to the Sacrifices of their Gods, they did eat with them, and bowed down to their Gods. Sometimes these remaining portions were fold for common use in the Shambles, and bought by Christians, Both which gave great offence to the zealous Fews, who looked upon it as a participation in the Idolatries of the Heathen: Of both which our Apostle discourses elsewhere at large, pressing Christians to abstain from Idolatry, both as to the Idol-feafts, and the remainders of the Sacrifice: From the former as more immediately unlawfull, from the latter, the Sacrificial Meats fold in the Shambles, as giving offence to weak and undifcerning Christians. For though in it felf an Idol was nothing in the World, and confequently no honour could be done it by eating what was offered to it, yet was it more prudent and reasonable to abstain, partly because flesh-meats have no peculiar excellency in them to commend us to God; partly because all Men were not alike instructed in the knowledge of their liberty, their minds easily puzled, and their consciences entangled, the Gentiles by this means hardned in their idolatrous practices, weak brethren offended; besides, though these things were in their own nature indifferent, and in a Man's own power to doe, or to let alone, yet was it not convenient to make our liberty a fnare to others. and to venture upon what was lawfull, when it was plainly unedifying and inexpedient. From bloud: This God forbad of old, and that fometime before the giving of the Law by Moses, that they should not eat the flesh with the Gen. 9. 4. bloud, which was the life thereof. The mystery of which prohibition was to instruct Men in the duties of mercy and tenderness even to brute Beasts, but (as appears from what follows after) primarily defigned by God as a folemn fence and bar against murther, and the effusion of humane bloud. A Law afterwards renewed upon the Jews, and inferted into the body of the Mosaick Precepts. From things strangled: that is, that they should abstain from eating of those Beasts that died without letting bloud, where the bloud was not throughly drained from them; a prohibition grounded upon the reason of the former, and indeed was greatly abominable to the Jews, being so expresly Lev. 17. 10, 11, forbidden in their Law. But it was not more offensive to the Fews than ac-12, &c. \*Athen. Deip. ceptable to the \* Gentiles, who were wont with great art and care to stran-

| Prim. Chrift. Part. 3. c. 1. p. 230.

\* Vid. Cicer. pro Coelio Orat.34.p. 503. Tom.2.

Terent. Adelph. Ac. 1. Sc. 2. p. 166. Σὐ δ' eis anavlas el'ess ανθρωπας, Σόλων. Σε οδ λέγκην τετ΄ Ιδέν τος τους. Δημοτικόν δ΄ Ζεῦ πράγμα ή συπίειον. Και μοι λέγειν τέτ' έτιν άρμος το Σόλου, Μετίν δεώντι Τ΄ πόλιν νεωπέρων. Τέτες τ' έχοντας τ' αναλημίαν φύσιν, "Αμαρτάνοντας τ' είς ο με σρεςσπου δίν, Enisou nelaction is praira Ki tonus Konds dram is national action. Esam youra, Go. Philem. Comic. in Delph. ap. Athen. lib. 13. c. 3. p. 569. Vid. Leg. Attic. 1. 6. Tit. 5. p. 41. dy Petit, Comment. p. 474.

note the a control of the acceptance of the acce prohibition, abstinence from bloud, died not with the Apostles, nor were buried with other Jewish rites, but were inviolably obferved for feveral Ages in the Christian Church, as we have || elsewhere observed from the Writers of those times. Lastly, From Fornication: This was a thing commonly practifed in the Heathen World, who generally beheld fimple Fornication as no \* fin. and that it was lawfull for perfons, not engaged in wedlock, to make use of women that exposed themfelves. A custome justly offensive to the Fews, and therefore to cure two evils at once, the Apostles here folemnly declare against it. Not that they thought

it a thing indifferent, as the rest of the prohibited rites were, for it is forbidden by the natural Law (as contrary to that chastness and modesty, that order and comeliness which God has planted in the minds of men) but they joined it in the same Class with them, because the Gentiles looked upon it as a thing lawfull and indifferent. It had been expresly forbidden by the Mosaick Law, There shall be no Whore of the daughters of Israel; and because the Hea-Deut. 23. 17. thens had generally thrown down this fence and bar fet by the Law of nature, it was here again repaired by the first planters of Christianity, as by S. Paul elsewhere, Te know what commandments we gave you by the Lord Jesus; 1 Thest 4.2,3, for this is the will of God, even your Santification, that ye should abstain from 4.5. fornication: That every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, even as the Gentiles which know not God. Though after all I must confess my self inclinable to embrace Heinfius his ingenious conjecture, that by mogreta, fornication, we are here to understand πόρνης μίθωμα, the harlots hire, or the ποςνική Ουόια, the offering which those persons were wont to make. For among the Gentiles nothing was more usual, than for the common women, that prostituted themselves to lewd embraces (those especially that attended at the Temples of Venus) to dedicate some part of their gain, and present it to the Gods. \* Athanasius has \* orat. adv. a passage very express to this purpose. Furzines yêr es establesos à Davines 77. Gon. p. 27. λαι πε σεκαθέζον Ιο, άπαχύμεναι τοῦς ἐπεῖ θεοῖς ἐπιτήν τ το σώμα ΙΟ μιοδαενίαν, νομίζεσαι τη πορνεία τ΄ Θεύν έπιτην Γλάσκεδαι, και εἰς δυμένειαν άγειν αὐτίω διά The women of old were wont to fit in the Idol-temples of Phanicia, and to dedicate the gain which they got by the prostitution of their bodies as a kind of first-fruits to the Deities of the place; supposing that by fornication they should pacify their Goddess, and by this means render her favourable and propitious to them. Where tis plain he uses πορνοία, or fornication, in this very fense, for that gain or reward of it, which they consecrated to their Gods. Some fuch thing Solomon had in his eye, when he brings in the Harlot thus Prov. 7. 14. courting the young man, I have Peace-offerings with me, this day have I paid my Vows. These presents were either made in specie, the very money thus unrighteously gotten, or in Sacrifices bought with it, and offered at the Temple, the remainders whereof were taken and fold among the ordinary facrificial portions. This as it holds the nearest correspondence with the rest of the rites here forbidden, so could it not chuse but be a mighty scandal to the Jews, it being fo particularly prohibited in their Law, Thou shalt not bring the hire Deut. 23, 18. of an Whore into the house of the Lord thy God for any Vow, for it is an abomi-

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6. THESE prohibitions here laid upon the Gentiles, were by the Apofiles intended onely for a temporary compliance with the Fewish Converts, till they could by degrees be brought off from their stiffness and obstinacy, and then the reason of the thing ceasing, the obligation to it must needs cease and fail. Nay, we may observe that even while the Apostolical decree lasted in its greatest force and power, in those places where there were few or no Jewish Converts, the Apostle did not stick to give leave, that except in case of Scandal, any kind of meats, even the portions of the Idol-facrifices might be indifferently bought and taken by Christians as well as Heathens. These were all which in order to the satisfaction of the Jews, and for the present peace of the Church the Apostles thought necessary to require of the Converted Gentiles, but that for all the rest they were perfectly free from legal observances, obliged onely to the commands of Christianity. So that the Apostolical decision that was made of this matter was this,

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That (besides the temporary observation of those sew indifferent rites before mentioned) the belief and practice of the Christian Religion was perfectly sufficient to Salvation, without Circumcision, and the observation of the Mofaick Law.

This Synodical determination allayed the controversie for a while, being joyfully received by the Gentile-Christians. But alas, the Jewish zeal began again to ferment and spread it self, they could not with any patience endure to see their beloved Moses deserted, and those venerable Institutions trodden down, and therefore laboured to keep up their credit, and still to affert them as necessary to Salvation. Than which nothing created S. Paul greater trouble at every turn, being forced to contend against these Judaizing Teachers almost in every Church where he came, as appears by that great part that they bear in all his Epiftles, especially that to the Romans, and Galatians, where this leaven had most diffused it self, whom the better to undeceive, he discourses at large of the nature and institution, the end and design, the antiquating and abolishing of that Mosaick Covenant, which these Men laid so

much itress and weight upon.

7. HENCE then we pass to the third thing considerable for the clearing of this matter, which is to shew, that the main passages in Saint Paul's Epiftles, concerning Justification and Salvation, have an immediate reference to this controversie. But before we enter upon that, something must necessarily be premised for the explicating some terms and phrases frequently used by our Apostle in this question, these two especially, what he means by Law, and what by Faith. By Law then 'tis plain he usually understands the Fewish Law, which was a complex body of Laws, containing Moral, Ceremonial and Judicial Precepts, each of which had its use and office as a great instrument of duty: The fudicial Laws being peculiar Statutes accommodated to the state of the Jews Commonwealth, as all civil constitutions, restrained Men from the external acts of sin: The Ceremonial Laws came fomewhat nearer, and befides their Typical relation to the Evangelical state. by external and fymbolical representments fignified and exhibited that spiritual impurity, from which Men were to abstain: The Moral Laws, founded in the natural notions of Mens minds concerning good and evil, directly urged Men to duty, and prohibited their prevarications. These three made up the intire Code and Pandeets of the Fewish Statutes; all which our Apostle comprehends under the general notion of the Law, and not the moral Law fingly and feparately confidered, in which fense it never appears that the Jews expected justification and falvation by it, nay rather, that they looked for it merely from the observance of the ritual and ceremonial Law: so that the moral Law is no farther confidered by him in this question, than as it made up a part of the Mosaical Constitution, of that National and Political Covenant, which God made with the Jews at Mount Sinai. Hence the Apostle all along in his discourses constantly opposes the Law and the Gospel, and the observation of the one to the belief and practice of the other, which furely he would not have done, had he fimply intended the moral Law, it being more expresly incorporated into the Gospel, than ever it was into the Law of Moses. And that the Apostle does thus oppose the Law and Gospel, might be made evident from the continued feries of his discourses; but a few places shall suffice. By what Law (fays the Apostle) is boasting excluded? by the Law of works? i.e. by the Mosaick Law, in whose peculiar privileges and prerogatives the Fews did strangely flatter and pride themselves? Nay, but by the Law of Faith: i. e. by the Gospel, or the Evangelical way of God's Gal. 2.15, 16. dealing with us. And elsewhere giving an account of this very controversie

between the Jewish and Gentile Converts, he first opposes their Persons, Jews by nature, and sinners of the Gentiles, and then infers, that a man is not Justified by the works of the Law, by those legal observances, whereby the Jews expected to be justified, but by the faith of Christ, by a hearty belief of, and compliance with that way, which Christ has introduced, for by the works of the Law, by legal obedience, no flesh, neither Jew, nor Gentile, shall now be justified. Fain would I learn, whether you received the spirit by the works of the Gal. 3. 2-5. Law, or by the hearing of Faith? that is, whether you became partakers of the miraculous powers of the Holy Ghost, while you continued under the legal dispensation, or since you embraced the Gospel, and the faith of Christ: and speaking afterwards of the state of the Jews before the revelation of the Gospel, says he, before faith came, we were kept under the Law, i. e. before the v. 23. Gospel came, we were kept under the Discipline of the legal Oeconomy, Sout up unto the faith, reserved for the discovery of the Evangelical dispensation, which should afterwards [in its due time] be revealed to the World. This in the following Chapter he discourses moreat large. Tell me ye that desire to be Gal. 4. 21. under the Law, i. e. Ye Jews that fo fondly dote upon the legal state, Do ye & &q. not hear the Law? i. e. Understand what your own Law does so clearly intimate? and then goes on to unriddle what was wrapt up in the famous Allegory of Abraham's two Sonsby his two Wives. Theone, Ishmael, born of Hagar, the Bond-woman, who denoted the Jewish Covenant made at Mount Sinai, which according to the representation of her condition was a servilestate; The other Isaac, born of Sarah, the Free-woman, was the Son of the promise, denoting Ferusalem that is above, and is free, the mother of us all: i.e. The flate and covenant of the Gospel, whereby all Christians, as the spiritual children of Abraham, are set free from the bondage of the Mosaick dispensation. By all which it is evident, that by Law and the works of the Law, in this controversie, the Apostle understands the Law of Moses, and that obedience which the legal dispensation required at their hands.

8. WE are fecondly to enquire, what the Apostle means by Faith; and he commonly uses it two ways. 1. More generally for the Gospel, or that Evangelical way of juftification and falvation, which Christ has brought in, in opposition to Circumcision, and the observation of those Rites, by which the Jews expected to be justified: and this is plain from the preceding opposition, where Faith, as denoting the Gospel, is frequently opposed to the Law of Moses. 2. Faith is taken more particularly for a practical belief, or such an assent to the Evangelical revelation as produces a sincere obedience to the Laws of it, and indeed as concerned in this matter is usually taken not for this or that fingle vertue, but for the entire condition of the New Covenant, as comprehending all that duty that it requires of us: than which nothing can be more plain and evident; In Christ Jesus, i. e. under Gal. 4.6. the Gospel, neither Circumcison availeth any thing, nor Uncircumcisson; its all one to Justification whether a Man be circumcised or no; What then? but Faith, which worketh by love; which afterwards he explains thus, in Christ Jesus neither circumcisson availeth any thing, nor uncircumcisson, but a new Gal. 6. 15. creature, a renewed and divine temper of mind, and a new course and state of life. And left all this should not be thought plain enough, he elsewhere tells us, that circumcifion is nothing, and uncircumcifion is nothing; but the keeping the 1 Cor. 7.19. Commandments of God. From which places there needs no skill to infer, that that Faith whereby we are justified, contains in it a new disposition and state both of heart and life, and an observation of the Laws of Christ; in which respect the Apostle does in the very same Verse expound believing, by obeying Rom. 10, 16, of the Gospel. Such he assures us was that very Faith by which Abraham

Rom. 4. 22.

was justified, who against all probabilities of reason believed in God's promile, he staggered not at the promise of God through unbelief, but was strong, &c. that is, he so firmly believed what God had promised, that he gave him the glory of his truth and faithfulness, his infinite power and ability to doe all things. And how did he that? by acting fuitably in a way of intire refignation, and fincere obedience to the divine will and pleasure: fo the Apofile eliewhere more expressly, by Faith be obeyed, and went out, not knowing whither he went. This Faith (he tells us) was imputed to Abraham for righteousness, that is, God by virtue of the New Covenant made in Christ was graciously pleased to look upon this obedience (though in it self imperfect) as that for which he accounted him, and would deal with him as a just and a righteous Man. And upon this account we find Abraham's faith opposed to a perfect and unfinning obedience, for thus the Apostle tells us, that Abraham was justified by faith, in opposition to his being justified by such an absolute and complete obedience, as might have enabled him to challenge the reward by the strict Laws of Justice: whereas now his being pardoned and accepted by God in the way of a mean and imperfect obedience, it could not claim impunity, much less a reward, but must be intirely owing to the

Divine grace and favour.

9. HAVING thus cleared our way, by restoring these words to their genuine and native fense, we come to shew, how the Apostle in his difcourses does all along refer to the Original controversie between the Fewish and Gentile-Converts, whether Justification was by the observation of the Mosaick Law, or by the belief and practice of the Gospel: and this will appear, if we consider the persons that he has to deal with, the way and manner of his arguing, and that there was then no other controversie on foot, to which these passages could refer. The persons whom he had to deal with, were chiefly of two forts, pure Jews, and Jewish Converts. Pure Jews were those that kept themselves wholly to the Legal Oeconomy, and expected to be justified and faved in no other way, than the observation of the Law of Moses. Indeed they laid a more peculiar stress upon Circumcisson, because this having been added as the Seal of that Covenant which God made with Abraham, and the discriminating badge whereby they were to be distinguithed from all other Nations, they looked upon it as having a special efficacy in it to recommend them to the Divine acceptance. Accordingly we find in their Writings that they make this the main Basis and Foundation of their hope and confidence towards God. For they tell us, that the Precept of Circumcifion is greater than all the reft, and equivalent to the whole Law, that the reason why God hears the Prayers of the Israelites , but not שונים of the Gentiles or Christians, is המילה בוכות for the virtue and merit of Circumcifion; yea that so great is the power and efficacy of the Law of Circum-

ברול בוח \* cifion, that no man that is circumcifed fhall go to \* Hell. Nay, according to the idle and trifling humour of these || Men, they fetch down Abraham from the Seat of the Bleffed, and place him as Porter at the Gates of Hell, upon no other errand than to keep circumcifed Persons from entring into that mi-ויורך ferable place. However nothing is more evident, than that Circumcifion Cad. Hakkem. was the Fort and Sanctuary wherein they ordinarily placed their fecurity. ap. Buxtorf. F. and accordingly we find S. Paul frequently diffuting against Circumcifion. prof. ad Syn. Jud. as virtually comprizing, in their notion, the keeping of the whole Jewish Law. Besides, to these literal impositions of the Law of Moses; the Pharifees had added many vain Traditions and feveral fuperstitious usages of their own contrivance, in the observance whereof the People plac'd not a little confidence, as to that righteousness upon which they hoped to

fland clear with Heaven. Against all these our Apostle argues, and sometimes by arguments peculiar to them alone. Jewish Converts were those, who having embraced the Christian Religion, did yet out of a veneration to their ancient Rites, make the observance of them equally necessary with the belief and practice of Christianity both to themselves and others. These last were the Persons, who as they first started the controversie, so were those against whom the Apostle mainly opposed himself, endeavouring to difmount their pretences, and to beat down their Opinions level with the

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10. THIS will yet farther appear from the way and manner of the Apofiles arguing, which plainly respects this controversie, and will be best seen in some particular instances of his reasonings. And first, he argues, that this way of justification urged by Jews and Jewish Converts was inconsistent with the goodness of God, and his universal kindness to Mankind, being so narrow and limited, that it excluded the far greatest part of the World. Thus in the three first Chapters of his Epistle to the Romans having proved at large that the whole World, both Jew and Gentile were under a state of guilt, and confequently liable to the Divine fentence and condemnation, he comes next to enquire by what means they may be delivered from this state of vengeance, and shews that it could not be by legal observances, but that now Rom. 3. 20, there was a way of righteousness or justification declared by Christ in the 21, &c. Gospel (intimated also in the Old Testament) extending to all, both Tews and Gentiles, whereby God with respect to the satisfaction and expiation of Christ is ready freely to pardon and justifie all penitent believers: That therefore there was a way revealed in the Gospel, whereby a Man might be justified, without being beholden to the rites of the Fewish Law, otherwife it would argue that God had very little care of the greatest part of Men. Is he God of the Jews onely? Is he not also of the Gentiles? Tes, of the Gentiles also: Seeing it is one God, which shall justifie the Circumcision by Faith, and the uncircumcifion through Faith, Jew and Gentile in the same Evangelical way. The force of which argument lies in this, That that cannot be necessary to our Justification, which excludes the greatest part of Mankind from all posfibility of being justified (and this justification by the Mosaick Law plainly does ) a thing by no means confistent with God's universal love and kindness to his Creatures. Hence the Apostle magnifies the grace of the Gospel, that it has broken down the partition-wall, and made way for all Nations to come in, that now there is neither Greek nor Jew, Circumcifion nor uncircumcifion, Gal. 3.28. Barbarian nor Scythian, no difference in this respect, but all one in Christ Jesus, col. 3. 28. all equally admitted to terms of pardon and justification, in every Nation he Act. 19, 34that feareth God, and worketh righteousness being accepted with him.

11. SECONDLY, He argues, that this Jewish way of Justification could not be indispensibly necessary, in that it had not been the constant way whereby good Men in all Ages had been justified and accepted with Heaven. This he eminently proves from the instance of Abraham, whom the Scripture fets forth as the Father of the faithfull, and the great Exemplar of that way, wherein all his spiritual feed, all true Believers were to be justified. Now of him 'tis evident, that he was justified and accepted with God upon his practical belief of God's power and promife, before ever Circumcifion, and much more before the rest of the Mosaick Institution was in being. Cometh this bleffedness then upon the Circumcifion onely, or upon the uncircumcifion Rom. 4.9, to, also? For we say that Faith was reckoned unto Abraham for righteousness. How 11, &c. was it then reckoned, when he was in Circumcifion, or in uncircumcifion? Not in Circumcission, but in uncircumcission. And he received the sign of Circumcission,

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Rom. 8. 3, 4.

Gal. 2. 21.

Heb. 10. 4.

a seal of the righteousness of the faith, which he had being yet uncircumcised, &c. The meaning whereof is plainly this, That pardon of fin cannot be entailed upon the way of the Mosaick Law, it being evident, that Abraham was justified and approved of God, before he was Circumcifed, which was onely added as a feal of the Covenant between God and him, and a testimony of that acceptance with God, which he had obtained before. And this way of God's dealing with Abraham, and in him with all his spiritual children, the legal Institution could not make void, it being impossible that dispensation which came fo long after should disannul the Covenant which God had made with Abraham and his spiritual seed CCCCXXX. Years before. Upon this account, as the Apostle observes, the Scripture sets forth Abraham as Rom. 4. 11, 12. the great type and pattern of Justification, as the Father of all them that believe, though they be not Circumcifed, that righteousness might be imputed to them also, and the father of Circumcision, to them who are not of the Circumcission

onely, but also walk in the steps of that Faith of our Father Abraham, which he had being yet uncircumcifed. They therefore that are of Faith, the same are the children of Abraham: And the Scripture foreseeing that God would justifie the Heathen through Faith, preached before the Gospel (this Evangelical way of justifying) unto Abraham, saying, In thee shall all Nations be blessed. So then they which be of Faith, who believe and obey, as Abraham did, shall be bleffed, pardoned and faved, with faithfull Abraham. It might farther be demonstrated that this has ever been God's method of dealing with Mankind, our Apofile in the eleventh Chapter to the Hebrews, proving all along by particular instances, that it was by such a Faith as this, without any relation to the Law of Moses, that good men were justified and accepted with God in all Ages of the World.

12. THIRDLY, He argues against this Jewish way of Justification from the deficiency and imperfection of the Mofaick Oeconomy, not able to justifie and fave finners. Deficient, as not able to assist those that were under it with fufficient aids to perform what it required of them, This the Law could not doe, for that it was weak through the flesh, till God sent his own Son in the likeness of finfull flesh, to enable us, that the righteousness of the Law might be fulfilled in us , who walk not after the flesh , but after the Spirit. And in-

deed could the Law have given life, verily righteousness should have been by the Law: But alas! the Scripture having concluded all Mankind, Jew and Gentile, under fin, and confequently incapable of being justified upon terms of perfect and intire obedience, there is now no other way but this, That the promise by the Faith of Christ be given to all them that believe, i.e. this Evangelical method of justifying fincere believers. Besides, the Jewish Oeconomy was deficient in pardoning fin, and procuring the grace and favour of God, it could onely awaken the knowledge of fin, not remove the guilt of it: It was not possible that the bloud of Bulls and Goats should take away sin; all the facrifices of the Mosaick Law were no farther available for the pardon of Sin, than merely as they were founded in, and had respect to that great sacrifice and expiation, which was to be made for the fins of Mankind by the death of the Son of God. The Priests, though they daily ministred, and oftentimes

offered the same sacrifices, yet could they never take away sins: No, that was reserved for a better and a higher sacrifice, even that of our Lord himself, who after he had offered one sacrifice for Sins, for ever sate down on the right hand of God, having completed that, which the repeated facrifices of the Law could never effect. So that all Men being under guilt, and no justification, where there was no remission, the Jewish Oeconomy being in it self unable to pardon, was incapable to justifie. This S. Paul elsewhere declared in an open Assembly before Jews and Gentiles; be it known unto you, Act. 13. 38, 39. men and brethren, that through this man [Christ Jesus] is preached unto you forgiveness of Sins: And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.

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13. FOURTHLY, He proves that Juftification by the Mefaick Law could not fland with the death of Christ, the necessity of whose death and fufferings it did plainly evacuate and take away. For if righteousness come by the Law, then Christ is dead in vain: If the Mofaical performances be Gal. 2, 21. ftill necessary to our Justification, then certainly it wasto very little purpose, and altogether unbecoming the wifedom and goodness of God, to fend his own Son into the World, to doe so much for us, and to suffer such exquisite pains and tortures. Nay, he tells them, that while they perfifted in this fond obstinate opinion, all that Christ had done and suffered could be of no advantage to them. Stand fast in the liberty wherewith Christ has made us Gal. 5.1,2,3,4. free, and le not again intangled in the yoke of bondage, the bondage and fervitude of the Mosaick rites; Behold I Paul solemnly say unto you, That if you be Circumcised, Christ shall prosit you nothing: For I testissie again to every man that is Circumcifed, that he is a debtor to doe the whole Law; Christ is become of none effect to you; whosoever of you are justified by the Law, ye are fallen from grace. The fum of which argument is; That whoever lay the stress of their Justification upon Circumcision, and the observances of the Law, do thereby declare themselves to be under an obligation of perfect obedience to all that the Law requires of them, and accordingly supersede the virtue and efficacy of Christ's death, and disclaim all right and title to the grace and favour of the Gospel. For fince Christ's death is abundantly sufficient to attain its ends, whoever takes in another, plainly renounces that, and rests upon that of his own chusing. By these ways of reasoning 'tis evident what the Apostle drives at in all his discourses about this matter. More might have been observed, had I not thought, that these are sufficient to render his defign, especially to the unprejudiced and impartial, obvious and plain

14. LASTLY, That S. Paul's discourses about Justification and Salvation do immediately refer to the controversie between the Orthodox and Judaizing Christians, appears hence, that there was no other controversiethen on foot, but concerning the way of Justification, whether it was by the obfervation of the Law of Moses, or onely of the Gospel and the Law of Christ. For we must needs suppose, that the Apostle wrote with a primary respect to the present state of things, and so as they whom he had to deal with, might, and could not but understand him: Which yet would have been imposible for them to have done, had he intended them for the controverfies which have fince been bandied with so much zeal and fierceness, and to give countenance to those many nice and subtile propositions, those curious and elaborate schemes which some Men in these later Ages have drawn of

15. FROM the whole discourse two Consectaries especially plainly follow. I. Consect. That works of Evangelical obedience are not opposed to Faith in Justification. By works of Evangelical obedience, I mean such Christian duties, as are the fruits, not of our own power and strength, but God's Spirit, done by the affiftence of his grace. And that these are not opposed to Faith, is undeniably evident, in that (as we observed before) Faith as including the new nature, and the keeping God's commands, is made the usual condition of Justification. Nor can it be otherwise, when other graces and vertues of the Christian life are made the terms of pardon and ac-

ceptance with Heaven, and of our title to the merits of Christ's death, and the great promise of eternal life. Thus Repentance, which is not so much a fingle Act, as a complex body of Christian duties, Repent and be baptized Ads 2. 38. in the Name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost; Repent and be converted, that your fins may be blotted out. So Acts 3. 17. Mark 11. 25,26. Charity and forgiveness of others, Forgive, if ye have ought against any, that Matth.6.14,15. your Father also which is in Heaven may forgive you your trespasses: For if ye forgive men their trespasses, your heavenly Father also will forgive you: But if ye forgive not men their trespasses, neither will your Father forgive yours. Sometimes Ads 10.34,35. Evangelical obedience in general; God is no respecter of persons, but in every Nation, he that feareth him, and worketh righteousness is accepted with him. If we walk in the light, as God is in the light, we have fellowship one with another. r Joh. 1. 7. and the bloud of fesus Christ his Son cleanses us from all fin. What privilege then has Faith above other graces in this matter? are we justified by Faith? We are pardoned and accepted with God upon our repentance, charity and other acts of Evangelical obedience. Is Faith opposed to the works of the Mefaick Law in Justification ? fo are works of Evangelical obedience; Circumcifion is nothing, and uncircumcifion is nothing, but the keeping of the Commandments of God. Does Faith give glory to God, and fet the Crown upon his head? Works of Evangelical obedience are equally the effects of Divine grace, both preventing and affifting of us, and indeed are not fo much our works as his: fo that the glory of all must needs be intirely resolved into the grace of God, nor can any man in fuch circumstances with the least pretence of reason lay claim to merit, or boast of his own atchievements. Hence the Apostle magnifies the Evangelical method of Justification above that of the Law, that it wholly excludes all proud reflexions upon our felves; Where is boasting then? it is excluded. By what Law? of works? Nay, but by the Law of Faith. The Mosaical Oeconomy fostered men up in proud and high thoughts of themselves, they looked upon themselves as a peculiar People, honoured above all other Nations of the World, the feed of Abraham. invested with mighty privileges, &c. Whereas the Gospel proceeding upon other principles, takes away all foundations of pride, by acknowledging our acceptance with God, and the power whereby we are enabled to make good the terms and conditions of it, to be the mere refult of the Divine grace and mercy, and that the whole scheme of our Salvation, as it was the contrivance of the Divine wisedom, so is the purchase of the merit and fatisfaction of our crucified Saviour. Nor is Faith it felf less than other graces an act of Evangelical obedience, and if separated from them, is of no moment or value in the accounts of Heaven: Though I have all Faith, and have no Charity, I am nothing. All Faith, be it of what kind soever. To this may be added, that no tolerable account can be given, why that which is on all hands granted to be the condition of our Salvation (fuch is Evangelical obedience) should not be the condition of our Justification: And at the great Day Christians shall be acquitted or condemned according as in this World they have fulfilled or neglected the conditions of the Goipel: The decretory fentence of absolution that shall then be passed upon good men, shall be nothing but a publick and solemn declaration of that private sentence of Justification that was passed upon them in this World; so that upon the fame terms that they are justified now, they shall be justified and acquitted then, and upon the same terms that they shall then be judged and acquitted, they are justified now, viz. an hearty belief, and a fincere obedience to the Gospel. From all which, I hope, 'tis evident, that when S. Paul denies men

to be justified by the works of the Law; by works he either means works

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done before conversion, and by the strength of Mens natural powers, such as enabled them to pride and boast themselves, and lay claim to merit, or (which most-what includes the other) the works of the Mosaick Law. And indeed though the controversies on foot in those times did not plainly determine his reasonings that way, yet the considerations which we have now suggested, sufficiently shew that they could not be meant of any other

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16. CONSECT. II. That the doctrines of S. Paul and S. James about Justification are fairly confisent with each other. For seeing S. Paul's design in excluding works from Justification, was onely to deny the works of the Jewish Law, or those that were meritorious, as being wrought by our own ftrength, and in afferting that in opposition to such works we are justified by Faith, he meant no more than that either we are justified in an Evangelical way, or more particularly by Faith intended a practical belief, including Evangelical obedience: And feeing on the other hand S. James in affirming that we are justified by Works, and not by Faith onely; by Works, means no more than Evangelical obedience, in opposition to a naked and an empty Faith; these two are so far from quarrelling, that they mutually embrace each other, and both in the main pursue the same design. And indeed if any disagreement seem between them, 'tis most reasonable that S. Paul should be expounded by S. James, not onely because his propositions are so express and positive, and not justly liable to ambiguity, but because he wrote fome competent time after the other, and consequently as he perfectly understood his meaning, so he was capable to countermine those ill principles. which some men had built upon S. Paul's affertions. For 'tis evident from feveral passages in S. Paul's Epistles, that even then many began to mistake his doctrine, and from his affertions about Justification by Faith, and not by Works, to infer propositions that might serve the purposes of a bad life: They slanderously reported him to say, that we might doe evil, that good might Rom. 3.8. come; that we might continue in fin, that the grace of the Gospel might the more Rom. 6. 1. abound: They thought that fo long as they did but believe the Gospel in the naked notion and speculation of it, it was enough to recommend them to the favour of God, and to serve all the purposes of Justification and Salvation, however they thaped and steered their lives. Against these men 'tis beyond all question plain, that S. James levels his Epistle, to batter down the growing doctrines of Libertinism and Profaneness, to shew the insufficiency of a naked Faith, and an empty profession of Religion, that 'tis not enough to recommend us to the Divine acceptance, and to justifie us in the Vid. Chap. 2. fight of Heaven, barely to believe the Gospel, unless we really obey and v. 14, 15, 6 practife it; that a Faith destitute of this Evangelical obedience is fruitless and fequ. unprofitable to Salvation; that 'tis by these works that Faith must appear to be vital and fincere; that not onely Rahab, but Abraham the Father of the faithfull, was justified not by a bare belief of God's promise, but an hearty obedience to God's command, in the ready offer of his Son, whereby it appears that his Faith and obedience did co-operate and conspire together, to render him capable of God's favour and approbation, and that herein the Scripture was fulfilled, which faith, that Abraham believed God, and it was imputed to him for righteousness, (whence by the way nothing can be clearer, than that both these Apostles intend the same thing by Faith in the case of Abraham's Justification, and its being imputed to him for righteousness, viz. a practical belief and obedience to the commands of God ) that it follows hence, that Faith is not of it felf sufficient to justifie and make us acceptable to God, unless a proportionable Obedience be joined with it; without

which Faith ferves no more to these ends and purposes, than a Body destitute of the Soul to animate and enliven it, is capable to exercise the functions and offices of the natural life. His meaning in short being nothing essentiate good works, or Evangelical obedience is, according to the Divine appointment, the condition of the Gospel-covenant, without which 'tis in vain for any to hope for that pardon which Christ hath purchased, and the savour of God, which is necessary to Eternal Life.

The End of S. Paul's Life.

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### THE LIFE

OF

## S. ANDREW.

S' ANDREW.



He was faftened to a Crofs (fince diffringuished by his name) by § Proconful at Patrie a City of Achaia, from which he preach feverall dayes to § Spectators, S. Hierom, Baron, Nov. 29.

S.\* Andrews Crucifixion



Matth 23.34. Behold I fend unto you prophets and mife men and fribs and some of them ye shall kill & crucife and some of them ye shall fairge in yo, synagogues and perfectle them from City to City.

The Sacred History sparing in the Asts of the succeeding Aposlies, and why. S. Andrew's Birth-place, Kindred, and way of Life. John the Baptist's Ministery and Discipline. S. Andrew educated under his Institution. His coming to Christ, and call to be a Disciple. His Election to the Aposlotae. The Province assigned for his Ministery. In what places he chiefly preached. His barbarous usage at Sinope. His planting Christianity at Byzantium, and ordaining Stachys Bishop there. His travels in Greece, and preaching at Patræ in Achaia. His Arraignment before the Proconsul, and resolute desence of the Christian Religion. The Proconsul's displeasure against him,

whence. An account of his Martyrdom. His preparatory Sufferings, and Crucifixion. On what kind of Cross he suffered. The Miracles reported to be done by his Body. Its translation to Constantinople. The great Encomium given of him by one of the Ancients.

THE Sacred Story, which has hitherto been very large and copious in describing the Acts of the two first Apostles, is henceforward very sparing in its accounts, giving us onely now and then a few oblique and accidental remarks concerning the rest, and some of them no farther mentioned, than the mere recording of their Names. For what reasons it pleased the Divine Wisedom and providence, that no more of their Acts should be configned to Writing by the Penmen of the Holy Story, is to us unknown. Probably, it might be thought convenient, that no more account should be given of the first plantations of Christianity in the World, than what concerned Judaa, and the Neighbour-countries, at least the most eminent places of the Roman Empire, that so the truth of the Prophetical Predictions might appear. which had foretold, that the Law of the Meffiah should come forth from Sion, and the Word of the Lord from Jerufalem. Befides, that a particular relation of the Acts of fo many. A bitles, done in fo many feveral Countries, might have fivell'd the Holy Volumes into too great a Bulk, and rendred them less ferviceable and accommodate to the ordinary use of Christians. Among the Apostles that succeed we first take notice of S. Andrew. He was born at Bethsaida, a City of Galilee, standing upon the banks of the Lake of Gennesareth, Son to John or Jonas a Fisherman of that Town; Brother he was to Simon Peter, but whether elder or younger, the Ancients do not clearly decide, though the major part intimate him to have been the younger Brother, there being onely the fingle authority of Epiphanius on the other fide, as we have formerly noted. He was brought up to his Father's Trade, whereat he laboured, till our Lord called him from catching Fish, to be a Fisher of men, for which he was sitted by some preparatory Institutions, even before his coming unto Christ.

2. 70 HN the Baptist was lately risen in the Jewish Church, a Person whom for the efficacy and impartiality of his Doctrine, and the extraordinary strictness and austerities of his Life, the Jews generally had in great veneration. He trained up his Profelytes under the Discipline of Repentance, and by urging upon them a fevere change and reformation of life, prepared them to entertain the Doctrine of the Messiah, whose approach, he told them, was now near at hand, representing to them the greatness of his Person, and the importance of the defign that he was come upon. Befide the multitudes that promiscuously slock'd to the Baptist's discourses, he had according to the manner of the Jewish Masters some peculiar and select Disciples, who more constantly attended upon his Lectures, and for the most part waited upon his Person. In the number of these was our Apostle, who was then with him about Fordan, when our Saviour, who some time since had been baptized. came that way: upon whose approach the Baptist told them, that this was the Messiah, the great Person whom he had so often spoken of, to usher in whose appearing his whole Ministery was but subservient, that this was the

" Lamb of God, the true Sacrifice that was to expiate the fins of Mankind. TIV παιτών στο μαθητών, χ αὐ- Upon this testimony Andrew and another Disciple (probably S. John) fol-าชาติโมม กัง มีชาง low our Saviour to the place of his abode. Upon which account he is gene-ນັ້ນ ເຂົ້າ Notation find the ter some converse with him, Andrew goes to acquaint his Brother Simon.

and both together came to Christ. Long they stayed not with him, but returned to their own home, and to the exercise of their calling, wherein they were employed, when somewhat more than a Year after our Lord passing through Galilee, found them fishing upon the Sea of Tiberias, where he fully fatisfied them of the Greatness and Divinity of his Person by the convictive evidence of that miraculous draught of Fifhes, which they took at his command. And now he told them he had other work for them to doe, that they should no longer deal in Fish, but with Men, whom they should catch with the efficacy and influence of that Doctrine, that he was come to deliver to the World; commanding them to follow him, as his immediate Disciples and Attendants, who accordingly left all and followed him. Shortly after S. Andrew together with the rest was called to the Office and Honour of the Apostolate, made choice of to be one of those that were to be Christ's immediate Vicegerents for planting and propagating the Christian Church. Little else is particularly recorded of him in the Sacred Story, being comprehended

in the general account of the rest of the Apostles. 3. AFTER our Lord's Ascension into Heaven, and that the Holy Ghost had in its miraculous powers been plentifull shed upon the Apostles, to fit them for the great errand they were to go upon, to root out profaneness and idolatry, and to subdue the World to the Doctrine of the Gospel, it is generally affirmed by the Ancients, that the Apostles agreed among themselves

(by lot, fay \* fome) probably not without the special guidance and direction \* Socr. H. Eccl. of the Holy Ghost, what parts of the World they should severally take. In L. E. 6.19. p. 50. this division S. Andrew had Scythia, and the Neighbouring Countries primarily allotted him for his || Province. First then he travelled through Cappa- || orig. in Gen. docia, Galatia and Bithynia, and inflructed them in the Faith of Chrift, pat. 13. 4. Euch. fing all along the Euxine Sea (formerly called \* Axenus, from the barbarous Meeph. H. Eed. and inhospitable temper of the People thereabouts, who were wont to facri- 12.6.39.1199. fice Strangers, and of their Skulls to make Cups to drink in at their Feasts 1. 7. p. 206. and Banquets) and so into the solitudes of Scythia. An ancient || Authour || Commentar. de (though whence deriving his intelligence I know not) gives us a more parti- S. Andr. Appl. cular account of his travels and translactions in these parts. He tells us, that extat. Grac. in he first came to Amynsus, where being entertained by a Jew, he went into Menzo Gracor. the Synagogue; discoursed to them concerning Christ, and from the prophe- him to be the Messach, and the Saviour of his lin. of the Saviour of his lin. of the Saviour of him to be the Messach, and the Saviour of his lin. of the Saviour of him to be the Messach and the World. Having here converted and baptized many, ordered their publick Meeting, and ordained them Priests, he went next to Trapezus, a maritime City upon the Euxine Sea, whence after many other places he came to Nice, where he staid two Years, Preaching and working Miracles with great fuccess: thence to Nicomedia, and so to Chalcedon; whence failing through

mastris: in all which places he met with great difficulties and discouragements, but overcame all with an invincible patience and refolution. He next came to Sinope, a City fituate upon the fame Sea, a place famous both for the birth and burial of the great King Mithridates; here, as my Authour reports from the Ancients (ως φ2ο) λόγοι παλαιοί) he met with his Brother Peter, with whom he staid a considerable time at this place: as a Monument whereof he tells us, that the Chairs made of white stone wherein they were wont to fit while they taught the People, were still extant, and commonly shewed in his the. The Inhabitants of this City were most Fews, who partly through zeal for their Religion, partly through the barbarousness of their manners, were quickly exasperated against the Apostle, and contriving to-

gether attempted to burn the House, wherein he sojourned : however they

Propontis he came by the Euxine Sea to Heraclea, and from thence to A-

treated him with all the inflances of favage cruelty, throwing him to the ground, stamping upon him with their Feet, pulling and dragging him from place to place, some beating him with Clubs, others pelting him with slones, and some the better to satisfie their revenge, biting off his Flesh with their Teeth: till apprehending they had fully dispatched him, they cast him out of the City. But he miraculously recovered, and publickly returned into the City, whereby and by some other Miracles, which he wrought amongst them, he reduced many to a better mind, converting them to the Faith. Departing hence, he went again to Amynfus, and then to Trapezus, thence to Neocæfarea; and to Samosata (the birth-place of the witty but impious Lucian) where having baffled the acute and wife Philosophers, he purposed to return to Ferusalem. Whence after some time he betook himself to his former Provinces, travelling to the Country of the Abafgi, where at Sebaftople, fituate upon the Eastern shore of the Euxine Sea, between the influx of the Rivers Phasis and Apfarus, he successfully preached the Gospel to the Inhabitants of that City. Hence he removed into the Country of the Zecchi, and the Bosphorani, part of the Afiatick Scythia or Sarmatia, but finding the Inhabitants very barbarous and intractable, he staid not long among them, onely at Cherfon, or Chersonesus, a great and populous City within the Bosphorus, he continued some time, instructing and confirming them in the Faith. Hence taking Ship he failed cross the Sea to Sinope, situate in Paphlagonia, the royal Seat of the great King Mithridates, to encourage and confirm the Churches which he had lately planted in those parts, and here he ordained Philologus. formerly one of S. Paul's Disciples, Bishop of that City.

4. HENCE he came to Byzantium (fince called Constantinople) where he instructed them in the knowledge of the Christian Religion, founded a Church for Divine Worship, and ordained Stachys (whom S. Paul calls his beloved Stachys) first Bishop of that place. \* Baronius indeed is unwilling to believe this, defirous to engross the honour of it to S. Peter, whom he will have to have been the first Planter of Christianity in these parts. But besides that Baronius his authority is very flight and infignificant in this case (as we have

|| H. Eccl. l. 2. c. 39. l. 5. c. 6. p. 540. \* `Ανδρέαι δ΄ ΑπόπλΘ όν Βυζαντίρ τ λίχου κυρόκαι ο Απητίλος οι Βυζαίτης τι κόρου κυρόζαι έναθετες τόκου τόκους δι Αγγυεστίνει δεμαδοβυθός χαιροπορί διπουοπον διαθίτης πόκους διπουοπογία της πολεκός Επόχων, διαθής Το 1 (πολεκός Επόχων, δικερή. C. P. in Obronger, a Scal. edit. p. 309. vid. etiam Mæn. Græc. ubi fupr.

before noted in S. Feter's Life) this matter is expresty afferted not onely by Nicephorus || Calliftus, but by another \* Nicephorus Patriarch of Constantinople, and who therefore may be prefumed knowing in his Predecessours in that See. Banished out of the City by him, who at that time usurped the Government, he

| Orat. 25. p. 438.

\* Extant apud

Sur. ad diem

30. Novemb.

|| De Hæref.

p. 653.

ë. 89.

An. 314. n. 94, 95, &c.

great Numbers to the Faith. After this he travelled over Thrace, Macedonia, Theffaly, Achaia: || Nazianzen adds Epyrus, in all which places for many Years he preached and propagated Christianity, and confirmed the Doctrine that he taught with great figns and miracles: at last he came to Parræ a City of Achaia, where he gave his last and great testimony to it, I mean, laid down his own Life to ratifie and ensure it, in describing whose Martyrdom, we shall for the main follow the account that is given us in the Alts of his \* Passion, pretended to have been written by the Fresbyters and Deacons of Achaia, present at his Martyrdom; which, though I dare not with some of confiderable antiquity, being mentioned by || Philastrius, who flourished

fled to Argyropolis, a place near at hand, where he preached the Gospel for two Years together with good success, converting affert to be the genuine work of those persons, yet can it not be denied to be Anno 380. and were no-doubt written long before his time. The fum of it is this.

5. ÆGEAS Proconful of Achaia, came at this time to Patræ, where observing that multitudes were fallen off from Paganism, and had embraced Christianity, he endeavoured by all arts both of favour and cruelty to reduce the People to their old Idolatries. To him the Apostle resolutely makes his address, calmly puts him in mind, that he being but a judge of men should own and revere him, who was the supreme and impartial Judge of all, that he should give him that Divine honour which was due to him, and leave off the impieties of his false Heathen-worship. The Proconful derided him as an Innovatour in Religion, a propagatour of that superstition, whose Authour the Jews had infamoufly put to death upon a Cross. Hereat the Apoftle took occasion to discourse to him of the infinite love and kindness of our Lord, who came into the World to purchase the Salvation of Mankind, and for that end did not disdain to die upon the Cross. To whom the Froconful answered, that he might persuade them so, that would believe him; for his part, if he did not comply with him in doing facrifice to the Gods, he would cause him to suffer upon that Cross, which he had so much extolled and magnified. S. Andrew replied, That he did facrifice every day to God, the onely true and omnipotent Being, not with fumes and bloudy Offerings, but in the facrifice of the immaculate Lamb of God. The iffue was, the Apostle was committed to prison, whereat the people were so enraged, that it had broken out into a mutiny, had not the Apostle restrained them, persuading them to imitate the mildness and patience of our meek humble Saviour, and not to hinder him from that crown of Martyrdom that now waited for

6. THE next day he was again brought before the Proconful, who perfuaded him that he would not foolishly destroy himself, but live and enjoy with him the pleasures of this life. The Apostle told him, that he should have with him eternal joys, if renouncing his execrable idolatries, he would heartily entertain Christianity, which he had hitherto so fuccessfully preached amongst them. That, answered the Proconful, is the very reason, why I am so earnest with you to facrifice to the Gods, that those whom you have every-where feduced, may by your example be brought to return back to that ancient Religion, which they have forfaken: Otherwife I'll cause you with exquisite tortures to be crucified. The Apostle replied, That now he faw it was in vain any longer to deal with him, a person incapable of sober counsels, and hardned in his own blindness and folly; that as for himfelf, he might doe his worst, and if he had one torment greater than another, he might heap that upon him: The greater constancy he shewed in his fufferings for Christ, the more acceptable he should be to his Lord and Master. Ægeas could now hold no longer, but passed the sentence of death upon him; and \* Nicephorus gives us some more particular account of the Procon- \* L. 2. c. 39. ful's displeasure and rage against him, which was, that amongst others he have on with head converted his wife Maximilla and his heather State of the Menzon Green had converted his wife Maximilla, and his brother Stratocles to the Chri- ad dism 30. No-flian Faith, having cured them of desperate distempers that had seised upon week, who eaders

7. THE Proconful first commanded him to be scourged, seven Littours fucceffively whipping his naked body; and feeing his invincible patience and constancy, commanded him to be crucified, but not to be fastned to the Cross with Nails, but Cords, that so his death might be more lingring and tedious. As he was led to execution, to which he went with a chearfull and composed mind, the People cried out, that he was an innocent and good Bern. Serm. 2. man, and unjustly condemned to die. Being come within fight of the de S. Andr.

Cross, he faluted it with this kind of address, That he had long defired and expected this happy hour, that the Crofs had been confecrated by the body of Christ hanging on it, and adorned with his Members as with so many inestimable Jewels, that he came joyfull and triumphing to it, that it might receive him as a disciple and follower of him, who once hung upon it, and be the means to carry him fafe unto his Master, having been the instrument upon which his Mafter had redeemed him. Having prayed, and exhorted the people to constancy and perseverance in that Religion which he had delivered to them, he was fastned to the Cross, whereon he hung two days, teaching and inftructing the people all the time, and when great importunities in the mean while were used to the Proconful to spare his life, he earnestly begged of our Lord, that he might at this time depart and feal the truth of his Religion with his bloud. God heard his prayer, and he immediately expired on the last of November, though in what year no certain account can

8. THERE feems to have been fomething peculiar in that Croß that was the instrument of his Martyrdom, commonly affirmed to have been a Croß decassate, two pieces of Timber crossing each other in the middle, in the form of the Letter X, hence usually known by the name of S. Andrew's Cross; though there want not \* those, who affirm him to have been crucified \* Chryfoft. in. upon an Olive Tree. His body being taken down and embalmed, was decently and honourably interred by Maximilla, a Lady of great quality and estate, and whom Nicephorus, I know not upon what ground, makes wife to the Proconful. As for that report of || Gregory Bishop of Tours, that on the ap. Bar. Not. in Anniversary day of his Martyrdom, there was wont to flow from S. Andrew's Martyr. ad 30. Tomb a most fragrant and pretious Oil, which according to its quantity de-De Glor. Martyr. lib.1. c. 31. noted the scarceness or plenty of the following year; and that the sick being anointed with this Oil, were restored to their former health, I leave to the Reader's discretion, to believe what he please of it. For my part, if any ground of truth in the story, I believe it no more, than that it was an exhalation and fweating forth at fome times of those rich costly perfumes and ointments wherewith his body was embalmed after his crucifixion. Though I must confess this conjecture to be impossible, if it be true what my Authour adds, that some years the Oil burst out in such plenty, that the stream arose to the middle of the Church. His Body was afterwards, by Constantine the \* Great, folemnly removed to Constantinople, and buried in the great Church, Vigil. p.122. T.2. which he had built to the honour of the Apostles: Which being taken down

|| Procop. de a- some hundred years after by || Justinian the Emperour, in order to its reparadif. Juffin. lib.1. tion, the Body was found in a Wooden-Coffin, and again reposed in its pro-

S. Andr. Serm. 133. p. 120. Hippol. Com-

ment. MS. Gr.

Morsemb.

9. I SHALL conclude the History of this Apostle with that Encomi-\* Hefych Prest. aftick Character, which one of the \* Ancients gives of him. "S. Andrew Hierofolym apud " was the first-born of the Apostolick Quire, the main and prime pillar of Phot. Cod. CCLXIX.

"the Church, a rock before the rock (6 meg Hirp@ ) the foundation of that foundation, the first-fruits of the beginning, a caller of others be-Col. 1488. " fore he was called himself; he preached that Gospel that was not yet be-" lieved or entertained, revealed and made known that life to his brother. "which he had not yet perfectly learn'd himself. So great treasures did "that one question bring him, Master, where dwellest thou? which he foon

" perceived by the Answer given him, and which he deeply pondered in his " mind, Come and see. How art thou become a Prophet? whence thus Di-" vinely skilfull? what is it that thou thus foundest in Peter's ears? [We have " found

" found bim, &c.] why dost thou attempt to compass him, whom thou "canft not comprehend? how can he be found, who is omniprefent? But "he knew well what he faid: We have found him, whom Adam loft, "whom Eve injured, whom the clouds of fin have hidden from us, and "whom our transgressions had hitherto made a stranger to us, &c.. So that of all our Lord's Apostles S. Andrew had thus far the honour to be the first

Preacher of the Gofpel.

The Life of S. ANDREW.

The End of S. Andrew's Life.

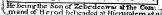
THE

## THE LIFE

O F

S. JAMES the Great.







S. James, why firnamed the Great. His Country and Kindred. His alliance to I. James, why firnamed the Great. His Country and Kindred. His alliance to Christ. His Trade and way of Life. Our Lord brought up to a Manual Trade. The quick repartee of a Christian Schoolmasser to Libanius. His being called to be a Disciple, and great readiness to follow Christ. His election to the Apolloick Office, and peculiar favours from Christ. Why our Lord chose some few of the Aposses to be witnesses of the more private passes of his life. The imposition of a new name at his election to the Aposses since the flyed Boanerges, and why. The zeal and altivity of their temper. Their ambition to set on Christ's right and left hand in his Kingdom, and consident promise of suffering. This is resented by the rest. Our Lord's discourse converges. Mark 1. 20.

c. 3. p. 135.

cerning the nature of the Evangelical State. Where he preached after Christ's Ascension. The story of his going into Spain exploded. Herod Agrippa in savour with the Roman Emperours. The character of his temper. His zeal for the Law of Moses. His condemning S. James to death. The sudden conversion of his Accuser, as he was led to Martyrdom. Their being beheaded. The Divine Justice that pursued Herod. His grandeur and arrogance at Cæsarea. His miserable death. The story of the Translation of S. James his Corps to Compostella in Spain, and the Miracles said to be done there.

AINT fames firnamed the Great, either because of his Age, being much elder than the other, or for some peculiar honours and favours which our Lord conferred upon him, was by Country a Galilean, born, probably, either at Capernaum, or Bethfaida, being one of Simon Peter's Partners in the Trade of Fishing. He was the Son of Zebdai, or Zebedee, (and probably the same whom the fews mention in their Talmud, רבי יעקוב בר ובדי Rabbi James, or Jacob the Son of Zebedee) a Fisherman, and the many fervants which he kept for that employment (a circumstance not taken notice of in any other ) speak him a man of some more considerable H. Ecd. lib. 2. note in that Trade and way of life; Tronus Tyl er Tarinala metorskitar Ayδρών, as Nicephorus notes. His Mother's name was Mary, firnamed Salome. \* Apud Kirsten. called first Taviphilja, says an ancient Arabick \* writer, the Daughter, as is de vit. Quat. E- most probable, not Wife of Cleopas, Sister to Mary the Mother of our Lord; not her own Sister properly so called (the Blessed Virgin being in all likelihood an onely Daughter) but Coufin-german, styled her Sister, according John 19. 25. to the mode and cultome of the Jews, who were wont to call all fuch near

relations by the names of Brothers and Sifters; and in this respect he had the honour of a near relation to our Lord himself. His education was in the Trade of Fishing; no employment is base, that's honest and industrious, nor can it be thought mean and dishonourable to him, when it is remembred, that our Lord himself, the Son of God, stoop'd so low, as not onely to become the [reputed] Son of a Carpenter, but during the retirements of his private life, to work himself at his Father's Trade, not devoting himself merely to contemplations, nor withdrawing from all usefull fociety with the World, and hiding himself in the solitudes of an Anchoret, but busying himself in an active course of life, working at the Trade of a Carpenter, and particularly (as one of the \* Ancients tells us) making Floughs and Tokes. And this the Sacred Hi-

Marth 13:55 flory does not onely plainly intimate, but it is generally afferted by the Ancient Tiklow row. Writers of the || Church: A thing fo notorious, that the Heathens used to \$\frac{1}{2} \text{ radions} \text{ object it as a reproach to Christianity.} Thence that smart and acute \* reega espacem parteé which a Christian Schoolmaster made to Libanius the samous Oratour de la grand for at Antioch, when upon Julian's expedition into Perfia (where he was killed) the riving of the asked in feorn, what the Carpenter's Son was now a-doing. The Christian dispersion, and with fall county for the carpenter's Son was now a-doing. of the World, whom he officers a state replied with falt enough, That the great Artificer of the World, whom he res, a engri feoffnight called the Carpenter's Son, was making a Coffin for his Master Justice, J. Mart. Time the caster of what that the first the caster of what the caster of what the first the caster of what the caster of w Gior. J. Mart. lian; the news of whole death was brought from after. But this onely by

2. S. JAMES applied himself to his Father's Trade, not discouraged with the meanners, not finking under the difficulties of it; and, as usually

the bleffings of Heaven meet men in the way of an honest and industrious diligence, it was in the exercise of this calling, when our Saviour passing by the Sea of Galilee, faw him and his brother in the Ship, and called them to be his Disciples. A Divine power went along with the word, which they no fooner heard, but chearfully complied with it, immediately leaving all to follow him. They did not flay to dispute his commands, to argue the probability of his promife, folicitoufly to enquire into the minute confequences of the undertaking, what troubles and hazards might attend this new employment, but readily delivered up themselves to whatever services he should appoint them. And the chearfulness of their obedience is yet farther confiderable, that they left their aged Father in the Ship behind them. Luk.9.59-61. For elsewhere we find others excusing themselves from an immediate attendance upon Christ, upon pretence that they must go bury their Father, or take their leave of their kindred at home. No fuch flight and trivial pretences could stop the resolution of our Apostles, who broke through these confiderations, and quitted their present interests and relations. Say not it was unnaturally done of them to defert their Father, an aged person, and in fome measure unable to help himself. For, besides that they left servants with him to attend him, it is not cruelty to our Earthly, but obedience to. our Heavenly Father, to leave the one, that we may comply with the call and fummons of the other. It was the triumph of Abraham's Faith, when God called him to leave his kindred and his Father's house, to go out, and sojourn in a foreign Country, not knowing whither he went. Nor can we doubt but that Zebedee himself would have gone along with them, had not his Age given him a Supersedeas from such an active and ambulatory course of life. But though they left him at this time, it's very reasonable to suppose, that they took care to instruct him in the doctrine of the Messiah, and to acquaint him with the glad tidings of Salvation, especially since we find their Mother Salome so hearty a friend to, so constant a follower of our Saviour: But Zachar. Chryso-

this (if we may believe the account which one gives of it ) was after her pol. Comm. in Husband's decease, who probably lived not long after, dying before the time Evang. P. 111. of our Saviour's Passion. 3. IT was not long after this, that he was called from the station of an ordinary Disciple, to the Apostolical Office, and not onely so, but honoured with some peculiar acts of favour beyond most of the Apostles, being one of the Three, whom our Lord usually made choice of to admitto the more intimate transactions of his life, from which the others were excluded. Thus with Peter and his Brother John he was taken to the miraculous raising of Fairus his Daughter; admitted to Christ's glorious transfiguration upon the Mount, and the discourses that there passed between him and the two great

Ministers of Heaven; taken along with him into the Garden, to be a Spectatour of those bitter Agonies, which the Holy Jesus was to undergo as the preparatory fufferings to his Passion. What were the reasons of our Lord's admitting these three Apostles to these more special acts of favour than the rest, is not easie to determine: though furely our Lord, who governed all his actions by Principles of the highest prudence and reason, did it for wise and proper ends; whether it was that he defigned these three to be more solemn and peculiar witnesses of some particular passages of his life, than the other Apostles, or that they would be more eminently usefull and service-

able in some parts of the Apostolick Office, or that hereby he would the better prepare and encourage them against suffering, as intending them for some more eminent kinds of Martyrdom or fuffering, than the rest were to un-

Y 2

145

Mark 3.16, 17. Hieron.Comm. Evang. seu, in Matth. 17. 5.

John 12. 29.

Heb. 12. 26.

Hagg. 2. 7. ubi

tremere faciam.

Filii commoti-

onis seu magna concustionis.

בני רעש

4. NOR was it the leaft instance of that particular honour which our Lord conferr'd upon these three Apostles, that at his calling them to the Apofolate he gave them the addition of a new Name and Title. A thing not unufual of old, for God to impose a new Name upon Persons, when designing them for some great and peculiar services and employments; thus he did to Abraham and Jacob. Nay, the thing was customary among the Gentiles. as had we no other inflances, might appear from those which the Scripture gives us, of Pharaoh's giving a new name to Joseph, when advancing him to be Vice-Roy of Egypt, Nebuchadnezzar to Daniel, &c. Thus did our Lord in the Election of these three Apostles, Simon he firnamed Peter, James the Son of Zebedee, and John his Brother he sirnamed Boanerges, which is, the p. 92.T. 9. Gau- Sons of Thunder. What our Lord particularly intended in this Title, is eaden. Brix. dent. Brix. Tradl. 1.de Left. fier to conjecture, than certainly to determine; some think it was given them upon the account of their being present in the Mount, when a voice came out of the Cloud, and faid, This is my beloved Son, &c. The like whereto when the People heard at another time, they cried out, that it Thundred. But besides that this account is in it self very slender and inconsiderable, if so, then the title must equally have belonged to Peter, who was then present

Filios Zebedæi Boanerges, hoc eft, filios tonitrui vocat, siquidem divina eorum pradicatio magnum quendam & illustrem sonitum per terrarum Orbem datura erat. Vict. Antioch. comment. in Marc.

with them. Others think it was upon the account of their loud, bold and resolute preaching Christianity to the World, fearing no threatnings, daunted with no oppositions, but going on to thunder in the Ears of the fecure fleepy World, rouzing and

awakening the consciences of Men with the earnestness and vehemency of their Preaching, as Thunder, which is called God's Voice, powerfully shakes the natural World, and breaks in pieces the Cedars of Lebanon: Or, if it relate to the Doctrines they delivered, it may fignific their teaching the great mysteries and speculations of the Gospel in a profounder strain than the rest: ύμς ή βεςντής ονομαζει της τη Ζεδεδαία, ώς μεγαλοκήςυνας και Θεολογικωτάτης. Marc. 3. P. 205. as Theophylael notes; which how true it might be of our S. James, the Scripture is wholly filent; but was certainly verified of his Brother John, whose Gospel is so full of the more sublime notions and mysteries of the Gospel concerning Christ's Deity, eternal pre-existence, &c. That he is generally affirmed by the Ancients, not so much to speak, as thunder. Probably the expresfion may denote no more, than that in general they were to be prime and eminent Ministers, in this new scene and state of things, the introducing of the Gospel or Evangelical dispensation, being called a Voice shaking the Heavens and the Earth, and so is exactly correspondent to the native importance of the Word, fignifying an Earth-quake, or a vehement commotion that

makes a noise like to Thunder.

5. HOWEVER it was, our Lord, I doubt not, herein had respect to the furious and resolute disposition of those two Brothers, who seem to have been of a more fierce and fiery temper than the rest of the Apostles: whereof we have this memorable instance. Our Lord being resolved upon his Journey to Jerusalem, sent some of his Disciples as Harbingers to prepare his way, who coming to a Village of Samaria, were uncivilly rejected, and refused entertainment; probably, because of that old and inveterate quarrel that was between the Samaritans and the Jews, and more especially at this time, because that our Saviour seemed to slight Mount Gerizim (where was their staple and solemn place of worship) by passing it by, to go worship at Jerusalem; the reason in all likelihood why they denied him those common courtefies and conveniences due to all Travellers. This piece of rudeness and inhumanity was presently so deeply resented by S. James, and his Brother, that

they came to their Master to know, whether as Elias did of old, they might Luke 9.54. not pray down Fire from Heaven to confume these barbarous and inhospitable People. So apt are Men for every trifle to call upon Heaven, to minister to the extravagancies of their own impotent and unreasonable passions, But our Lord rebukes their zeal, tells them they quite mistook the case, that this was not the frame and temper of his Disciples and Followers, the nature and defign of that Evangelical dispensation, that he was come to set on foot in the World, which was a more pure and perfect, a more mild and gentle Institution, than what was under the Old Testament in the times of Moses and Elias, the Son of Man being come not to destroy mens lives. but to fave them.

6. THE Holy Jesus not long after set forwards in his Journey to Jerusalem in order to his crucifixion, and the better to prepare the minds of his Apostles for his death and departure from them, he told them what he was to fuffer, and yet that after all he should rise again. They whose minds were yet big with expectations of a temporal power and monarchy, understood not well the meaning of his discourses to them. However S. James and his Brother supposing the Resurrection that he spoke of, would be the time, when his Power and Greatness would commence, prompted their Mother Salome to put Matth. 20. 20. up a petition for them. She, prefuming probably on her relation to Christ, and knowing that our Saviour had promifed his Apostles, that when he was come into his Kingdom, they should sit upon twelve Thrones judging the twelve Tribes of Ifrael; and that he already honoured her two Sons with an intimate familiarity, after leave modeftly asked for her address, begg'd of him. that when he took possession of his Kingdom, her two Sons James and John might have the principal places of honour and dignity next his own Person, the one fitting on his right hand, and the other on his left, as the Heads of Judah and Joseph had the first places among the Rulers of the Tribes in the Jewish Nation. Our Lord directing his discourse to the two Apostles, at whose suggestion he knew their Mother had made this address, told them, they quite mistook the nature of his Kingdom, which consisted not in external grandeur and sovereignty, but in an inward life and power, wherein the highest place would be to take the greatest pains, and to undergo the heaviest troubles and fufferings; that they should doe well to consider, whether they were able to endure, what he was to undergo, to drink of that bitter Cup which he wasto drink of, and to go through that Baptism, wherein he was shortly to be baptized in his own bloud. Our Apostles were not yet cured of their ambitious humour, but either not understanding the force of our Saviour's reasonings, or too confidently prefuming upon their own strength, answered, that they could doe all this. But he, the goodness of whose nature ever made him put the best and most candid interpretation upon mens words and actions, yea even those of his greatest enemies, did not take the advantage of their hasty and inconsiderate reply, to treat them with sharp and quick reproofs. but mildly owning their forwardness to fusfer, told them, that as for sufferings, they should indeed fusfer as well as he (and so we accordingly find they did, S. James after all dying a violent death, S. John enduring great miseries and torments, and might we believe Chrysostome and Theophylact, Martyrdom it self, though others nearer to those times assure us, he died a natural death) but for any peculiar honour or dignity he would not by an absolute and peremptory favour of his own dispose it any otherwise, than according to those rules and instructions which he had received of his Father. The rest of the Apostles were offended with this ambitious request of the Sons of Zebedee; but our Lord to calm their passions, discoursed to them of the nature

gal impurities, and fuffering no day to pass over his head, in which he him-

ielf was not present at sacrifice. Being desirous in the entrance upon his

fovereignty to infinuate himself into the favour of the populacy, and led no

less by his own zealous inclination, he saw no better way, than to fall hea-

vy upon the Christians, a fort of men, whom he knew the Fews infinitely

hated, as a novel and an upftart Sect, whose Religion proclaimed open de-

fiance to the Mosaick Institutions. Hereupon he began to raise a persecution,

but alas, the commonalty were too mean a facrifice to fall as the onely victim

to his zeal and popular deligns, he must have a fatter and more honourable

facrifice. It was not long before S. James his stirring and active temper, his bold reproving of the Jews, and vigorous contending for the truth and

excellency of the Christian Religion, rendred him a fit object for his turn.

Him he commands to be apprehended, cast into prison, and sentence of

wonder and veneration in them, crying out (prompted no doubt by flat-

terers, who began the cry ) that it was some Deity which they beheld, and

that he who spake to them must be something above the ordinary standard

of humanity. This impious applause Herod received without any token of diflike, or fense of that injury that was hereby done to the supreme Being

most accurate observer of the Mosaick Law, keeping himself free from all le-quit. Jud. lib. 19.

of the Evangelick state, that it was not here, as in the Kingdoms and feigniories of this World, where the great ones receive homage and fealty from those that are under them, but that in his service humility was the way to honour, that who ever took most pains, and did most good, would be the greatest Person, pre-eminence being here to be measured by industry and diligence, and a ready condescension to the meanest offices that might be subfervient to the Souls of Men, and that this was no more than what he sufficiently taught them by his own Example, being come into the World, not to be served himself with any pompous circumstances of state and splendour, but to serve others, and to lay down his life for the redemption of Mankind. With which discourse the storm blew over, and their exorbitant passions began on all hands to be allayed and pacified.

\* Apud Hieron. de Script. Ecclef. in Jacob.

\* Pleudo-Dextr. Chronic.

7. WHAT became of S. James after our Saviour's Ascention, we have no certain account either from Sacred, or Ecclefiaftick, stories. \* Sophronius tells us, that he preached to the dispersed Fews, which surely he means of that dispersion that was made of the Fewish Converts after the death of Stephen.

The Spanish writers generally contend, that having preached the Gospel up Vincent Bellova, and down Judea and Samaria, after the death of Stephen he came to these Spec. Historial. Western parts, and particularly into Spain ( some add Britain and \* Ireland ) where he planted Christianity, and appointed some select Disciples to perfect what he had begun, and then returned back to Ferufalem. Of this

there are no footsteps in any Ancient Writers, earlier than the middle Ages of the Church, when 'tis mentioned by \* Isidore, the Breviary of || Toledo, and Arabick Book of \* Anastasius, Patriarch of Antioch, concerning the Pallions of the Martyrs, and fome others after them. Nay, | Baronius himfelf. though endeavouring to render the account as fmooth and plaufible as he could, and to remove

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\* De vit. & obit. SS. utriusque Test. c. 72. | Brev. Tol. Instit. S. Isidori.

\* Apud. Marian. de adv. Jac. in Hispan. c. 7. p. 11. fed ex fide aliorum.

|| In Not. ad Martyrol. ad 25. Jul. p. 452. vid. Orat. Roder. Archiep. Tol. in Not. G. Loay, ad decret. Gund. Tom. 4. Concil. p. 548, 549.

DCCCXVI. Numb. 69, 70. what objections lay against it; yet after all confesses, he did it onely to shew. that the thing was not impossible, nor to be accounted such a monstrous and extravagant Fable, as fome men made it to be, as indeed elsewhere he plainly and peremptorily both denies and disproves it. He could not but see. that the shortness of this Apostle's Life, the Apostles continuing all in one entire body at Ferulalem, even after the dispersing of the other Christians, probably not going out of the bounds of Judæa for many years after our Lord's Afcension, could not comport with so tedious and difficult a voyage, and the time which he must necessarily spend in those parts: And therefore 'tis fafest to confine his ministery to Judwa, and the parts thereabouts, and to feek for him at Jerusalem, where we are fure to find him.

8. HEROD Agrippa, fon of Aristobulus, and Granchild of Herod the Great (under whom Christ was born) had been in great favour with the late Emperour Caligula, but much more with his successour Claudius, who confirmed his predecessour's grant, with the addition of Judwa, Samaria, and Abylene, the remaining portions of his Grandfather's dominions. Claudius being fetled in the Empire, over comes Herod from Rome to take poslession, and to manage the affairs of his new acquired Kingdom. A Prince noble and generous, prudent and politick, throughly versed in all the arts of Courtship, able to oblige enemies, and to mollifie or decline the displeasure of the Emperour, (witness his subtile and cunning infinuations to Caligula, when he commanded the Fews to account him a \* God ) he was one that ap. Phil. de Le- knew, let the wind blow which way it would, how to gain the point gat. ad Calum, p. 1031. G fegg. he aimed at; of a courteous and affable demeanour, but withall

death to be passed upon him. As he was led forth to the place of \* Mar- \* Clem. Alex. tyrdom, the Souldier or Officer that had guarded him to the Tribunal, or Hypoth lib. 7 rather his Accuser (and so || Suidas expressly tells us it was having been con- and Eurobean vinced by that mighty courage and constancy which S. James shewed at the || Suidan voc. time of his tryal, repented of what he had done, came and fell down at the Hearly. Apostle's feet, and heartily begged pardon for what he said against him. The holy man, after a little furprise at the thing, raised him up, embraced and kissed him. Peace (said he) my son, peace be to thee, and the pardon of thy faults. Whereupon before them all he publickly professed himself to be a Christian, and so both were beheaded at the same time. Thus fell S. Fames, the Apostolick Proto-Martyr, the first of that number that gained the Crown, chearfully taking that cup, which he had long fince told his Lord he was most ready to drink of. 9. BUT the Divine vengeance, that never fleeps, fuffered not the death of this innocent and righteous man to pass long unrevenged; of which, though S. Luke gives us but a short account, yet \* Josephus, who \* Antiquit. might himself remember it, being a youth at that time of seven or eight Jud.lib.19. years of age, fets down the story with its particular circumstances, agreeing almost exactly with the Sacred Historian. Shortly after S. James his Martyrdom, Herod removed to Cafarea, being resolved to make war upon the neighbouring Tyrians and Sidonians: While he was here, he proclaimed folemn fights and Festival entertainments to be held in honour of Casar, to which there flocked a great confluence of all the Nobility thereabouts. Early in the morning on the fecond day he came with great state into the Theatre, to make an Oration to the people, being clothed in a Robe all over curiously wrought with filver, which encountring with the beams of the rifing Sun, reflected such a lustre upon the eyes of the people ( who make fensible appearances the onely true measures of greatness) as begot an equal

of the World. But a fudden accident changed the fcene. and turned the Comick part into a black tatal Tragedy.

Looking up, he espied an Owle sitting upon a rope o-

ver his head (as probably also he did an Angel, for so

Hunc Josephi locum laudans Eusebius, totam bubonis mentionem pratermittit, ejufque loco appendo Substituit : mente quidem pia, at mala fide.

S. Luke

S. Luke mentions it ) which he presently beheld as the fatal messenger of his death, as heretofore it had been of his prosperity and success. An incurable melancholy immediately seized upon his mind, as exquisite torments did upon his bowels, caused without question by those Worms S. Luke

idd upon his bowels , facility which immediately fed and preyed upon fpeaks of, which immediately fed and preyed upon him. Behold, faid he, turning to those about him, the Deity you admired, and your selves evidently considered of the Deity you admired, and your selves evidently considered of flattery and fallhood; see me here by the Laws of Fate condemned to die, whom just now you styled immortal. Being removed into the Palace, his

pains ftill encreased upon him, and though the people mourned and wept, fasted and prayed for his life and health, yet his acute torments got the upper hand, and after five days put a period to his life. But to return to

10. BEING put to death, his Body is faid to have taken a fecond voyage into Spain, where we are with confidence enough told it rests at this day. Indeed I met with a very formal account of its translation thither, written ( fays the Publisher ) above DC years since, by a Monk of the Abby of La-Fleury in \* France: The fumm whereof is this: The Apostles at Jerusalem designing Ctesiphon for Spain, ordained him Bishop, and others being joyned to his affiftence, they took the Body of S. James. and went on board a Ship without Oars, without a Pilot, or any to steer and conduct their voyage, trufting onely to the merits of that Apostle, whose remains they carried along with them. In seven days they arrived at a Port in Spain, where landing, the Corps was suddenly taken from them, and with great appearances of an extraordinary light from Heaven, conveyed they knew not whither, to the place of its interment. The men you may imagine were exceedingly troubled, that so great a treasure should be ravished from them; but upon their prayers and tears they were conducted by an Angel to the place where the Apostle was buried, twelve miles from the Sea. Here they addressed themselves to a rich Noble Matron, called Luparia, who had a great Estate in those parts, but a severe Idolatress. begging of her, that they might have leave to entomb the bones of the holy Apostle within her jurisdiction. She entertained them with contempt and fcorn, with curies and execrations, bidding them go and ask leave of the King of the Country. They did fo, but were by him treated with all the instances of rage and fury, and purfued by him, till himself perished in the attempt. They returned back to their Gallacian Matron, whom by many miracles, and especially the destroying a Dragon that miserably infested those parts, they at last made Convert to the Faith, who thereupon commanded her Images to be broken, the Altars to be demolished, and her own Idol-Temple, being cleansed and purged, to be dedicated to the honour of S. James, by which means Christianity mightily prevailed, and triumphed over Idolatry in all those Countries. This is the summ of the Account, call it Romance or History, which I do not defire to impose any farther upon the Reader's Faith, than he shall find himself disposed to believe it. I add no more, than that his Body was afterwards translated from Iria Flavia (the place of its first repose) to Compostella: Though a Learned \* person will have it to have been but one and the same place, and that after the story of S. James had gotten some sooting in the belief of men, it began to be called ad Jacobum Apostolum, thence in after-times Giacomo Postolo, which was at last jumbled into Compostella; where it were to tire both the Reader and my

\* Comment. de Translat. S. Jacob. Apost. ap. Joan. à Bosc. Biblioth. Floriac. Part. 2.p. 183, Gc.

\* If. Voff. Objervat. in Pomp. Mel. lib. 3.

c. 1.p. 231.

THE

felf, to tell him with what folemn veneration, and incredible miracles reported to be done here, this Apostle's reliques are worthipped at this day: Whence \* Baronius calls it the great store-house of Miracles lying open to \* Ad Ann. the whole World, and wisely confess it one of the best arguments to 816.Num. 72. prove, that his Body was translated thither. And I should not scruple to be of his mind, could I be assured that such Miracles were truely done

The End of the Life of S. James the Great.

Z

## THE LIFE

O F

## S. JOHN

S. 10HN Evangeliit.



Having lived to a great age, he died at Ephe fus 68 years after our Lords Passion, and was Buried neare that City. Baron.



oh. 2.2,22. Feter | aic. Lord, what | hall this man do. Jeni daith unto him. if I will that he tarry till I come, what is that to thee? Fet. 4.12.I link it not flyange concerning if fery trial Fet. 4.12.I link is not flyange concerning if fery trial

His kindred and relations; whether eminent for Nobility. The peculiar favours conferred upon him by our Saviour. His lying in our Lord's Bosome. His attending at the crucifixion. Our Lord's committing the Blessed Virgin to his care. The great intimacy between him and Peter. How long he resided at Jerusalem. Asia his Apostolical Province. His planting Christianity there, and in other parts of the East. His being sent prisoner to Rome, and being put into a Caldron of boiling 01 by the command of Domitian. His banishment into Patmos. Transportation, what kind of punishment. Capitis Diminutio what. His writing the Apocalypse there. The tradition of his hand wherewith he wrote it, being still kept there. His return to Ephesus, and

governing the affairs of that Province. His great Age, and Death. The fancy of his being still alive, whence derived by the Ancients. The Tradition of his going alive into his Grave, and Sleeping there. Several Counterfeits pretending themselves to be S. John. His Celibacy; whether he was ever married. His humility. His admirable love and charity, and hearty recommending it to the last. His charity to mens Souls. His endangering himself to reclaim a debauched young man. His singular vigilancy against Hereticks and Seducers. His publick disowning Cerinthus his company. Cerinthus. who; and what his principles. The Herefie of Ebion, what. Nicolaitans. who; whence their original. An account of Nicolas the Deacon's Separating from his Wife. The vile principles and practices of his pretended followers. S. John's Writings. His Revelation. Dionysius Alexandrinus his judgment concerning it, and its Authour. Afferted and proved to be S. John's. The ground of doubting, what. His Gospel when and where written. The solemn preparation, and causes moving him to undertake it. The subject of it sublime and mysterious. Admired and cited by Heathen Philosophers. Its Translation into Hebrew. His first Epistle, and the design of it. His two other Epistles to whom written, and why not admitted of old. His style and way of writing confidered. The great Encomium given of his Writings by the Ancient Fathers.

\* Propter generis Nobilitatem notus erat Ponti-fici, dy Judeorum insidias non timebat, in tantum ut Petrum introduceret in Atrium, & staret solus Apostolorum ante crucem, matrémque salvatoris in sua reciperet. Hieron. Epitaph. Marcell. p. 119.

I. CAINT John was a Galilean, the Son of Zebedee and Salome, yonger Brother to Saint James, together with whom he was brought up in the Trade of Fishing. \* Saint Hierome makes him remarkable upon the account of his Nobility. whereby he became acquainted with the High-

prieft, and resolutely ventured himself amongst the Jews at our Saviour's Trial, prevailed to introduce Peter into the Hall, was the onely Apostle that attended our Lord at his Crucifixion, and afterwards durft own his Mother, and keep her at his own house. But the Nobility of his Family, and especially that it should be such as to procure him so much respect from perfons of the highest rank and quality, feems not reconcileable with the meanness of his Father's Trade, and the privacy of his fortunes. And for his acquaintance with the High-prieft, I should rather put it upon some other ac-\* H. Eccl. lib. 1. count, especially if it be true what \* Nicephorus relates, That he had lately

c.28. p.104. vid. fold his Estate left by his Father in Galilee to Annas the High-priest, and had lib.2. c.3. p.135. Told his Engle left by his rather in Guitte to Annus the Tright-pitch, and had ubi hereditatem therewith purchased a fair house at Ferusalem, about Mount Sion, whence he hanc Caipha ven- became acquainted with him. Before his coming to Chrift, he feems for fome time to have been Disciple to John the Baptist, being probably that other Disciple that was with Andrew, when they left the Baptist to follow our Saviour, fo particularly does he relate all circumstances of that transaction, though modeftly, as in other parts of his Gospel, concealing his own name. He was at the fame time with his Brother called by our Lord both to the Discipleship and Apostolate, by far the youngest of all the Apostles, as the Ancients generally affirm, and his great Age feems to evince, living near LXX Years after our Saviour's fuffering.

2. THERE is not much faid concerning him in the Sacred Story, more than what is recorded of him in conjunction with his Brother James, which we have already remarked in his life. He was peculiarly dear to his Lord and Master, being the Disciple whom Jesus loved, that is, treated with more freedom and familiarity than the rest. And indeed he was not onely one of the Three, whom our Saviour made partakers of the private passages of his

life, but had fome inflances of a more particular kindness and favour conferred upon him. Witness his lying in our Saviour's bosome at the Paschal Supper, it being the custome of those times to lie along at meals upon Couches, so that the second lay with his head in the bosome of him that was before him; this honourable place was not given to any of the Aged, but referved for our Apostle: Nay, when Peter was desirous to know, which of them our Saviour meant, when he told them that one of them should betray him, and durst not himself propound the question, he made use of S. John (whose familiarity with him might best warrant such an enquiry) to ask our Lord; who thereupon made them understand, 'twas Judas whom he designed by the Traitour. This favour our Apostle endeavoured in some measure to answer by returns of particular kindness and constancy to our Saviour, staying with him, when the rest deserted him. Indeed upon our Lord's first apprehension he fled after the other Apostles, it not being without some probabilities of reason, that the Ancients conceive him to have been that young man that Mark 14, 51. followed after Christ, having a linen cloath cast about his naked body, whom when the Officers laid hold upon, he left the linen cloath, and fled naked from them. This in all likelihood was that Garment that he had cast about him at Supper (for they had peculiar Vestments for that purpose) and being extremely affected with the Treason, and our Lord's approaching Passion, had forgot to put on his other Garments, but followed him into the Garden in the same habit wherewith he arose from the Table, it being then night, and so less liable to be taken notice of either by himself or others. But though he fled at present to avoid that sudden violence that was offered to him, yet he foon recovered himself, and returned back to seek his Master, considently entred into the High-priests Hall, and followed our Lord through the several passages of his Trial, and at last waited upon him (and for any thing we know, was the onely Apostle that did so) at his Execution, owning him, as well as being own'd by him, in the midst of arms and guards, and in the thickest crowds of his most inveterate enemies. Here it was that our Lord by his last Will and Testament made upon the Cross, appointed him Guardian of his own Mother, the Blessed Virgin; When he saw his Mother, and the Disci- John 19.26,27. ple standing by whom he loved, he said unto his Mother, Woman, behold thy Son, see, here is one that shall supply my place, and be to thee instead of a Son, to love and honour thee, to provide and take care for thee: and to the Disciple he faid, Behold thy Mother; Her, whom thou shalt henceforth deal with, treat and observe with that duty and honourable regard, which the relation of an indulgent Mother challenges from a pious and obedient Son: whereupon he took her into his own House, her Husband Joseph being some time since dead, and made her a principal part of his charge and care. And certainly the Holy Jesus could not have given a more honourable testimony of his particular respect and kindness to S. John, than to commit his own Mother. whom of all earthly Relations he held most dear and valuable, to his trust and care, and to substitute him to supply that duty which he himself paid her while he was here below.

3. AT the first news of our Lord's return from the dead, he, accompanied with Peter, presently hasted to the Sepulchre. Indeed there seems to have been a mutual intimacy between these two Apostles more than the rest. 'Twas' to Peter that S. John gave the notice of Christ's appearing, when he came to them at the Sea of Tiberias in the habit of a stranger; and it was for John that Peter was so solicitously inquisitive to know what should become of him. After Christ's Ascension, we find these two going up to the Temple at the Hour of Prayer, and miraculoufly healing the poor impotent Cripple; both

preaching to the People, and both apprehended together by the Priests and Sadducees, and thrown into Prison, and the next Day brought forth to plead their cause before the Sanhedrim. These were the two chosen by the Apofiles to fend down to Samaria, to fettle and confirm the Plantations which Philip had made in those Parts, where they confounded and baffled Simon the Magician, and set him in an hopefull way to repentance. To these S. Paul addressed himself, as those that seemed to be Pillars among the rest, who accordingly gave him the right hand of fellowship; and confirmed his mission to the Gentiles.

4. IN the division of Provinces which the Apostles made among them-\* Euseb. 1.3. r.t. selves, \* Asia fell to his share, though he did not presently enter upon his charge, otherwife we must needs have heard of him in the account which S. Luke gives of S. Paul's feveral Journies into, and residence in those Parts. Probable therefore it is, that he dwelt still in his own House at Ferusalem, at

|| H. Eccl. lib. 2. least till the death of the Blessed Virgin (and this is plainly afferted by || Ni-

cephorus from the account of those Historians that were before him) whose death (fays \* Eusebius) hapned Ann. Chr. XLVIII. about Fifteen Years after Bar. ad An. 48. our Lord's Ascension. Some time (probably Years) after her death he took his Journey into Afia, and industriously applied himself to the propagating Christianity, Preaching where the Gospel had not yet taken place, and confirming it where it was already planted. Many Churches of note and eminency were of his foundation, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, and others; but his chief place of residence was at Ephefus, where S. Paul had many Years before fettled a Church, and constituted Timothy Bishop of it. Nor can we suppose that he confined his Ministery merely to Afia Minor, but that he Preached in other Parts of the East; probably in Parthia, his first Epistle being anciently intitled to them; and the \* Liner. Jessit. \* Jessits in the relation of their success in those Parts, assure us that the Basforæ, (a People of India) constantly affirm from a Tradition received from

their Ancestours, that S. John planted the Christian Faith there. 5. HAVING spent many Years in this employment, he was at length accused to Domitian, who had begun a Persecution against the Christians, as an eminent affertour of Atheism and Impiety, and a publick subverter of the Religion of the Empire. By his command the Proconful of Afia fent him

bound to || Rome, where his treatment was, what || Percurre Ecclesias Apostolicas, apud quas ip-fa adhuc Cathedra Apostolorum, &c. habes Ro-mam, &c. ubi Apostolus Joannes posteaquam in Oleum igneum demersia, inbil passia sii, in Insilam relegatur. Tertull. de Prascripi. Hares. c.36. p.215. might be expected from fo bloudy and barbarous a Prince; he was cast into a Caldron of boyling Oil, or rather Oil set on fire. But that Divine Providence

that secured the three Hebrew Captives in the flames of a burning Furnace, brought this holy Man fafe out of this, one would

have thought, unavoidable destruction. An instance of so signal preservation, as had been enough to perfuade a confidering Man, that there must be a Divinity in that Religion that had fuch mighty and folemn attestations. But Miracles themselves will not convince him, that's fallen under an hard heart, \* Hacropy ship and an injudicious mind. The cruel Emperour was not fatisfied with this,

Ems. 7. 78 "Ay but presently orders him to be banished and transported into an Island. This Διουν. p. 444. Dut proteinty offices that of capital punishment, h 6π τ νήσον έξος ία παρά Ρωμαίοις [ Infit. lib. 1. Ti. 16. βell 2. κεφαλικών τιμως lar εμιμείτο, fays \* Pachymer, speaking of this very instance, L2. or 4. ff. de where κεραλική πμαεία is not to be understood as extending to life, but loss Pan. lib. 48. 71. 12. L. 2, ad of privilege. Therefore this punishment in the || Roman Laws is called Capites, Jul. Pecul. is dminutio (and it was the fecond fort of it) because the Person thus bails. 11. 13. vid. 10. 11. 12. vid. 10. vid. L. 6. 67. de nished was disfranchised, and the City thereby lost an head. It succeeded in the room of that ancient punishment, Aqua & igni interdicere, to interdict a

Person the use of Fire and Water, the two great and necessary conveniences of Man's life, whereby was tacitly implied, that he must for his own defence betake himself into banishment; it being unlawfull for any to accommodate him with Lodging or Diet, or any thing necessary to the support of life. This banishing into Islands was properly called Deportatio, and was the worst and severest kind of Exile, whereby the criminal forfeited his Eslate, and being bound and put on Shipboard was by publick Officers transported into some certain Island (which none but the Emperour himself might affign) there to be confined to perpetual banishment. The place of our S. John's banishment was not Ephelius, as \* Chrysoftome by a great millake makes it, but Patmos, \* Argum. Epil. was disconfolate Island in the Archipelago, where he remained several Years, in de Ephel. p. 1032. structing the Inhabitants in the Faith of Christ. Here it was about the latter end of Domitian's Reign, (as Irenæus tells || us) that he wrote his Apocalypfe | Adv. Hwof. or Book of Revelations, wherein by frequent Visions and Prophetical repre- 1th 5. or 100 pt. 1 fentments, he had a clear Scheme and Prospect of the state and condition of Christianity in the future Periods and Ages of the Church. Which certainly was not the least instance of that kindness and favour which our Lord particularly shew'd to this Apostle; and it seemed very suitable at this time, that the goodness of God should over-power the malice of Men, and that he should be entertained with the more immediate converses of Heaven, who was now cut off from all ordinary conversation and society with Men. In a Monaftery of Caloires, or Greek Monks in this Island, they shew a dead Man's band at this \* day, the Nails of whose Fingers grow again as off as they are pared; \* Bellon. Object. which the Turks will have to be one of their Prophets, while the Greeks constantly affirm it to have been the hand of S. John, wherewith he wrote the P. 205. Revelations; and, probably, both true alike.

6. DOMITIAN, whose prodigious wickedness had rendred him infamous and burthensome to the World, being taken out of the way, Cocceins Nerva succeeded in the Empire, a prudent Man, and of a milder and more sober temper. He rescinded the odious Acts of his Predecessour, and by publick Edit recalled those from banishment, whom the fury of Domitian had sent thither. S. John taking the advantage of this general Indulgence, left Patmes, orot lib. 7-6-11. and returned into Afia, his ancient charge, but chiefly fixed his Seat at Ephe- 1. 303 fac. 2. fus, the care and presidency whereof (Timothy their Bishop having been lately martyr'd by the People for perfuading them against their Heathen-feasts and Sports, especially one called Kalayayay, wherein was a mixture of debauchery and | idolatry ) he took upon him, and by the affiftence of feven | Marty. Ti-Bilhops governed that large spacious Diocese; \* Nicephorus adds, that he not moth and onely managed the affairs of the Church ordered and distributed the Clour. onely managed the affairs of the Church, ordered and difposed the Clergy, Col. 1401. onery managed the analis of the charter, ordered and disperse in California, but erected Churches, which furely must be meant of Oratories, and little 404. places for their folemn conventions, building Churches in the modern notion, places for their folemn conventions, building Churches in the modern notion, places for their folemn conventions, building Churches in the modern notion, places for their folemn conventions, building Churches in the modern notion, places for their folemn conventions, building Churches in the modern notion, places for their folemn conventions, building Churches in the modern notion, places for their folemn conventions are supplied to the conventions of the conventi not being confiftent with the poverty and perfecution of Christians in those early times. Here at the request of the Bishops of Asia he wrote his Gospel (they are Authours of no credit and value, that make it written during his confinement in the Isle of Patmos) with very folemn preparation, whereof more when we come to confider the Writings which he left behind him.

7. HE lived till the time of Trajan, about the beginning of whose Reign he departed this Life, very Aged, about the Ninety eighth or Ninety ninth Year of his Life, as is generally thought. \* Chryloftome is very positive, that he was an Hundred Years old when he wrote his Gospel, and that he liv'd full Twenty Years after. The same is affirmed by || Dorotheus, that he lived CXX. Years; which to me feems alto- p. 147.

\* Karanauldon F Eperov, zázsire slalei-Bour our ráfin re cualphnov av e fly éxariv, siseer our range to comparing of ery exator, diagrains, eas show exator exactor exonor. Chrysoft. Serm. de S. Joan. Ap. p. 505. T. 6.

|| Synopf. de Vit. Gr mort. App. Bibl. Pp. T. 3.

gether

gether improbable, feeing by this account he must be Fifty Years of Age when

called to be an Apostle, a thing directly contrary to the whole consent and testimony of Antiquity, which makes him very young at the time of his calling to \* And Kirsten the Apostolick Office. He died (fays the \* Arabian) in the expectation of his bleffedneß, by which he means his quiet and peaceable departure, in opposition to a Evang. p. 52. violent and bloudy death. Indeed Theophylact, and others before him conceive him to have died a Martyr, upon no other ground, than what our Saviour told him and his Brother, that they should drink of the Cup, and be baptized with the Baptism wherewith he was baptized, which || Chrysoftome strictly understands 1 Hom. 66. in of Martyrdom and a bloudy death. It was indeed literally verified of his Bro-Matth. c. 20. ther fames; and for him, though, as \* Hierome observes, he was not put to p. 575. \* Comm. in death, yet may he be truly flyled a Martyr, his being put into a Vessel of boiling Matth. 20. Oil, his many Years banishment, and other fufferings in the cause of Christ, justly p. 59. Tom. 9. challenging that honourable title, though he did not actually lay down his life for the testimony of the Gospel, it being not want of good-will either in him

ers of Nature, that kept the malice of his enemies from its full execution. 8. OTHÉRS on the contrary are fo far from admitting him to die a Martyr, that they question, nay, peremptorily deny that he ever died at all. The first Affertour, and that but obliquely, that I find of this opinion, was Hippolytus Bishop of Porto, and Scholar to Clemens of Alexandria, who ranks him in the same capacity with Enoch and Elias; for speaking of the twofold coming of Christ, he tells \* us, that his first coming in the siesh had John the Mund. for Anti- Baptift for its forerunner, and his fecond to Judgment shall have Enoch, Elias chr. in Author. and S. John. || Ephrem Patriarch of Antioch is more express, he tells us, there Lat. 1.2.p.351. are three Persons, answerable to the three dispensations of the word, yet in the body, Enoch, Elias and S. John, Enoch before the Law, Elias under the || Apud Phot. Law, and S. John under the Gospel; concerning which last, that he never died, he confirms both from Scripture and Tradition, and quotes S. Cyril (I suppose he means him of Alexandria) as of the same opinion. The whole foundation upon which this Errour is built, was that discourse that passed between our Lord and Peter concerning this Apostle: For Christ having told Peter what was to be his own fate, Peter enquires what should become of John 21. 21, S. John, knowing him to be the Disciple whom Fesus loved ? Our Lord rebukes his curiofity, by asking him, what that concerned him, If I will that he tarry till I come, what is that to thee? This the Apostles misunderstood, and a report presently went out amongst them, That that Disciple should not die: Though S. John, who himself records the passage, inserts a caution, That Je-

or his enemies, but the Divine Providence immediately over-ruling the pow-

Col. 797.

22, 23.

coming in his Kingdom. 9. FROM the same Original sprang the report, that he onely lay sleeping in his Grave. The story was current in S. Augustine's days, from whom we receive this account, though possibly the Reader will smile at the conceit. He \* Trad. 124. in tells \* us, 'twas commonly reported and believed that S. John was not dead, Joan. Col. 369. but that he rested like a Man asseep in his Grave at Ephesus, as plainly appeared from the Dust fensibly boiling and bubling up, which they accounted to be nothing else but the continual motion of his breath. This report S. Au-

fus did not say, he should not die, but onely what if I will that he tarry till I come? Which doubtless our Lord meant of his coming (so often mentioned

in the New Testament) in Judgment upon the Jews, at the final overthrow

of Ferufalem which S. John outlived many years; and which our Lord parti-

cularly intended when elsewhere he told them, Verily I say unto you, there

be some standing here, which shall not taste of death, till they see the Son of man

gustine feems inclinable to believe, having received it, as he tells us, from very

credible hands. He farther adds out of some Apocryphal Writings, what was generally known and reported, that when S. John, then in health, had caused his Grave to be dug and prepared, he laid himself down in it as in a Bed, and as they thought, onely fell afleep. \* Nicephorus relates the flory \* H. Eed. 1. 2. more at large, from whom (if it may be any pleasure to entertain the Reader a. 42. p. 205. with these things) we shall give this account. S. John foreseeing his Tranflation into Heaven, took the Presbyters and Ministers of the Church of Ephefus, and feveral of the Faithfull, along with him out of the City, carried them unto a Cemetery near at hand, whither he himself was wont to retire to Prayer, and very earnestly recommended the state of the Churches to God in Prayer. Which being done, he commanded a Grave to be immediately dug, and having instructed them in the more recondite mysteries of Theologie, the most excellent Precepts of a good Life, concerning Faith, Hope, and especially Charity, confirmed them in the practice of Religion, commended them to the care and bleffing of our Saviour, and folemnly taking his leave of them, he figned himself with the fign of the Cross, and before them all went down into the Grave; strictly charging them, to put on the Gravestone, and to make it fast, and the next day to come and open it, and take a view of it. They did so, and having opened the Sepulchre, found nothing there but the Grave-clothes which he had left behind him. To all which let me add, while my hand is in these things, what \* Ephrem relates, that from \* Apad. Phot. this Grave, wherein he rested so short a time, a kind of Sacred Oil or Un- wij supr. p. 800. guent was wont to be gathered. Gregory of | Tours fays'twas Manna, which | De Glor. even in his time like flour was cast up from the Sepulchre, and was carried Martyr. His t. up and down the World for the curing of diseases. This report of our Apo- 600, 30. pag. 36. file's being yet alive, some Men made use of to wild and phantastick purpofes. \* Beza tells us of an Impostor in his time (whom Postellus, who vainly \* Annot. in boasted that he had the Soul of Adam, was wont to call his Brother) who Joan a 21. publickly professed himself to be our S. John, and was afterwards burnt at Tholose in France. Nor was this any morethan what was done in the more early Ages of Christianity. For || Sulpitius Severus giving us an account of a || Invit. Martin. young Spaniard that first professed himself to be Elias, and then Christ him- 25. 1.213. felf; adds, That there was one at the same time in the East, who gave out himself to be S. John. So fast will Errour, like circles in the water, multiply it self, and one mistaken place of Scripture give countenance to an hundred stories, that shall be built upon it. I have no more to add, but what we meet with in the \* Arabick writer of his life, (though it little agrees \* April Rirflen. with the preceding passages) who reports, that there were none present at de vit. Quartehis burial but his disciple Phogsir (probably Proghor, or Prochorus, one of the seven Deacons, and generally said to have been S. John's companion and affiftent ) whom he firictly charged never to discover his Sepulchre to any; it may be for the same reason for which it is thought God concealed the Body of Moses, to prevent the Idolatrous worshipping of his Reliques: And accordingly the Turks, who conceit him to be buried in the confines of Lydia, \* Epiph. Haref. pay great honour and veneration to his Tomb.

y great honour and veneration to his Tomb.

78. p. 444.

10. S. JOHN feems always to have led a fingle life, and so the \* Anci. Histon. adv.

15 tell ns. nav. S. Ambrale positively il affirmer, that all the Ancil Invited Daylin lib. 1. ents tell us, nay, S. Ambrofe politively || affirms, that all the Apolles were p. 35. T. 2.
married, except S. John and S. Paul. There want not indeed forme, and || Ambr. Comm.
ma Cor. II. especially the middle Writers of the \* Church, who will have our Apostle 7.5. to have been married, and that it was his marriage which our Lord was at \*Bed. Pref. in in Cana of Galilee, invited thither upon the account of his confanguinity, Joan. Rupert. and alliance: But that being convinced by the Miracle of the Water turned Joan lib. 2. in into Wine, he immediately quitted his conjugal relation, and became fin. Cyr. in Joan.

one cap.2. & alii.

one of our Lord's Disciples. But this, as Baronius himself confesses, is trifling, and the iffue of fabulous invention, a thing wholly unknown to the Fathers and best Writers of the Church, and which not onely has no just authority to support it, but arguments enough to beat it down. As for his natural temper, he feems (as we have observed in his Brother's Life ) to have been of a more eager and resolute disposition, easily apt to be inflamed and provoked, which his reduced Age brought to a more flaid and a calmer temper. He was polished by no study or arts of Learning, but what was wanting in that, was abundantly made up in the excellent temper and constitution of his mind, and that furniture of Divine graces, which he was adorned withall. His humility was admirable, studiously concealing his own worth and honour, in all his Epiftles (as \* Eufebius long fince observed) he never puts down the honourable Titles of Apostle or Evangelist, but onely stiles himself, and that too but sometimes, Presbyter, or Elder, alluding probably to his Age, as much as Office; in his Gospel, when he speaks of the Disciple whom Jesus loved, he constantly conceals his own name, leaving the Reader to conjecture who was meant. Love and Charity he practifed himself, and affectionately pressed upon others, our Lord's great love to him feems to have inspired his Soul with a bigger and more generous charity than the rest: 'Tis the great vein that runs through his Writings, and especially his Epiftles, where he urges it as the great and peculiar Law of Christianity, and without which all other pretenfes to Christian Religion are vain and frivolous, useless and insignificant. And this was his constant practice \* Hieron. Comm. to his dying day. When Age and Weakness grew upon him at \* Ephesus, inc. 6. ad Galat that he was no longer able to Preach to them, he used at every publick Meeting to be led to the Church, and fay no more to them, than, Little children, love one another. And when his Auditours wearied with the constant repetition of the same thing, asked him why he always spoke the same, he answered, Because it was the command of our Lord, and that if they did nothing elfe, this alone was enough.

11. BUT the largest measures of his Charity he expressed in the mighty care that he shewed to the Souls of Men, unweariedly spending himself in the fervice of the Gospel, travelling from East to West to leaven the World with the Principles of that holy Religion which he was fent to propagate, patiently enduring all torments, breaking through all difficulties and difcouragements, shunning no dangers, that he might doe good to Souls, redeem Mens minds from errour and idolatry, and reduce them from the fnares of a debauched and a vicious life. Witness one famous \* instance. In his Eccl. lib. 3. 623. Visitation of the Churches, near to Ephesus, he made choice of a young Man, whom with a special charge for his instruction and education he committed to the Bishop of that place. The spiritual Man undertook the charge, instructed his Pupil, and baptized him: And then thinking he might a little remit the reins of discipline, the youth made an ill use of his liberty, and was quickly debauched by bad companions, making himself Captain to a company of High-way men, the most loose, cruel, and profligate wretches of the Country. S. John at his return understanding this, and sharply reproving the negligence and unfaithfulness of his Tutour, resolved to find him out: And without any confideration of what danger he entred upon, in venturing himself upon Persons of desperate fortunes, and forfeited consciences, he went to the Mountains, where their usual haunt was: and being here taken by the Sentinel, he defired to be brought before their Commander, who no fooner espied him coming towards him, but immediately fled. The aged Apostle followed after, but not able to overtake him, passionately entreated him to stay, promising him to undertake with God for his peace and pardon. He did fo, and both melted into tears, and the Apostle having prayed with, and for him, returned him a true Penitent and Convert to the Church. This flory we have elsewhere related more at large out of Eusebius, as he does from Clemens Alexandrinus, fince which that Tract it felf of Prim. Christ. \* Clemens is made publick to the World.

Part. 2. ch. 2.

\* Orat. အင်း ve, ve s o တာ (စုံမှာမှ ောင်တေ ော. in Austuar Biblioth Pp. Gr. L. à Fr. Combof. edit. An. 1672. Part. 1. p. 185. n. 42.

12. NOR was it the least instance of his care of the Church, and charity to the Souls of Men, that he was so infinitely vigilant against Hereticks and Seducers, countermining their artifices, antidoting against the poison of their errours, and shunning all communion and conversation with their persons. \* Going along with some of his friends at Ephesus to the Bath \* Item ato. (whither he used frequently to resort, and the ruines whereof of Parphyry, Pass Butch. not far from the place where flood the famous Temple of Diana, as a late 13, 628, p. 100. || eye-witness informs us, are still shewed at this day) he enquired of the ser-phph. theos. vant that waited there, who was within; the servant told him, Cerinthus In Son 10 and 11 homits. E. In Sonits. E. (Epiphanius fays it was Ebion, and 'tis not improbable that they might be piff de VII. Afia both there; ) which the Apostle no sooner understood, but in great abhorrency he turned back, Let's be gone my brethren (faid he) and make haste from this place, lest the Bath wherein there is such an Heretick as Cerinthus, the great enemy of the truth, fall upon our heads. This account Irenœus dilivers from Polycarp, S. John's own Scholar and Disciple. This Cerinthus was a Man of loose and pernicious principles, endeavouring to corrupt Christianity with many damnable \* Errours. To make himself more considerable, he struck \* Epiphan. many damnable Errours. To make minicul more confidence, he titled Hardy 23.9.53 in with the Jewish Converts, and made a buffle in that great controvers at Hardy 23.9.53 in with the Jewish Converts, and made a buffle in that great controvers at Hardy 23.9.53 in with the Jewish Converts, and made a buffle in that great controvers at Hardy 23.9.53 in with the Jewish Converts, and made a buffle in that great controvers at Hardy 23.9.53 in with the Jewish Converts, and made a buffle in that great controvers at Hardy 23.9.53 in with the Jewish Converts, and made a buffle in that great controvers at Hardy 23.9.53 in with the Jewish Converts, and made a buffle in that great controvers at Hardy 23.9.53 in with the Jewish Converts, and made a buffle in that great controvers at Hardy 23.9.53 in which the Jewish Converts are the Hardy 23.9.53 in which the Jewish Converts are the Hardy 23.9.53 in which the Jewish Converts are the Hardy 23.9.53 in which the Jewish Converts are the Hardy 23.9.53 in which the Jewish Converts are the Hardy 23.9.53 in which the Jewish Converts are the Hardy 23.9.53 in which the Jewish Converts are the Hardy 23.9.53 in which the Jewish Converts are the Hardy 23.9.53 in which the Jewish Converts are the Hardy 23.9.53 in which the Ferufalem, about Circumcifion and the observation of the Law of Moses. Euseb. 1.3.c. 28. But his usual haunt was Asia, where amongst other things he openly denied P. 100. Christ's Resurrection, affirmed the World to have been made by Angels. broaching unheard-of Dogmata, and pretending them to have been communicated to him by Angels, venting Revelations composed by himself, as a great Apostle, affirming that after the Resurrection the Reign of Christ would commence here upon Earth, and that Men living again at Ferusalem, should for the space of a Thousand Years enjoy all manner of sensual pleafures and delights: hoping by this fools Paradife that he should tempt Men of loose and brutish minds over to his party. Much of the same stamp was \* Ebion (though in some principles differing from him, as errour agrees with \* Euleb. ib. it felf as little as with truth ) who held that the Holy Fesus was a mere, and P. 99. a mean Man, begotten by Joseph of Mary his Wife, and that the observance of the Mosaick Rites and Laws was necessary to Salvation: And because they faw S. Paul stand so full in their way, they reproached him as an Apostate from his Religion, and rejected his Epistles, owning none but S. Matthew's Gospel in Hebrew, having little or no value for the rest; the Sabbath and Jewish Rites they observed with the Jews, and on the Lord's day celebrated the memory of our Lord's Refurrection, according to the custome and practice of the Christians.

13. BESIDES these, there was another fort of Hereticks that infested the Church in S. John's time, the Nicolaitans, mentioned by him in his Revelation, and whose doctrine our Lord is with a particular Emphasis there said Rev. 2. 15. to bate; indeed a most wretched and brutish Sect, generally supposed to derive their original from Nicolas, one of the feven Deacons, whom we reade \* Stromat. lib. The their original from tractal, one of the Assandria gives this probable \* account. 3, p.436. Earlier of in the Als, whereof Clemens of Alexandria gives this probable \* account. 3, p.436. Earlier This Nicolas having a beautifull Wife, and being reproved by the Apolles for for

Evangel, lib. 2. P. 120.

for being jealous of her, to shew how far he was from it, brought her forth. and gave any that would leave to marry her, affirming this to be fuitable to that faying, उम म्बल्बपूर्में के बा में ज्या की हैं, That we ought to abuse the flesh. This speech, he tells us, was ascribed to S. Matthias, who taught, That we must fight with the slesh and abuse it, and not allowing it any thing for pleasure, encrease the Soul by faith and knowledge. These words and actions of his, his disciples and followers misunderstanding, and perverting things to the worst sense imaginable, began to let loose the reins, and henceforwards to give themselves over to the greatest filthiness, the most shameless and impudent uncleanness, throwing down all inclosures, making the most promiscuous mixtures lawfull, and pleasure the ultimate end and happiness of Man. Such were their principles, such their practices; whereas Nicolas, their pretended Patron and Founder, was (fays Clemens) a fober and a temperate Man, never making use of any but his own Wife, by whom he had one Son, and feveral Daughters, who all liv'd in perpetual

Virginity.

H. Eccl. lib. 7. c. 25. p.272,&c.

14. THE last instance that we shall remark of our Apostle's care for the good of the Church, is the Writings which he left to Posterity. Whereof the first in time, though plac'd last, is his Apocalypse or Book of Revelations. written while confined in Patmos. It was of old not onely rejected by Hereticks, but controverted by many of the Fathers themselves. Dionysius Bi-\* Apud. Euseb. shop of \* Alexandria has a very large discourse concerning it; he tells us, that many plainly difowned this Book, not onely for the matter, but the Authour of it, as being neither Apostle, no nor any Holy or Ecclesiastical Person; that Cerinthus prefixed S. John's name to it, to give the more plaufible title to his Dream of Christ's Reign upon Earth, and that sensual and carnal state that should attend it: that for his part he durst not reject it. looking upon it as containing wife and admirable mysteries, though he could not fathom and comprehend them, that he did not measure them by his own line, nor condemn, but rather admire what he could not understand; that he owned the Authour to have been an holy, and divinely inspired Person. but could not believe it to be S. John the Apostle and Evangelist, neither ftyle, matter, nor method agreeing with his other Writings; that in this he frequently names himself, which he never does in any other; that there were feveral Johns at that time, and two buried at Ephefus, the Apostle, and another, one of the Disciples that dwelt in Asia, but which the Authour of this Book, he leaves uncertain. But though doubted of by fome, it was entertained by the far greater part of the Ancients as the genuine work of our S. John. Nor could the fetting down his Name be any reasonable exception, for whatever he might do in his other Writings, especially his Gofpel, where it was less necessary, Historical matters depending not so much upon his authority, yet it was otherwise in Prophetick Revelations, where the Person of the Revealer adds great weight and moment, the reason why some of the Prophets under the Old Testament did so frequently set down their own Names. The diversity of the style is of no considerable value in this case, it being no wonder, if in arguments so vastly different the same Person did not always observe the same tenour and way of writing; whereof there want not instances in some others of the Apostolick Order. The truth is, all circumstances concur to intitle our Apostle to be the Authour of it, his name frequently expressed, its being written in the Island of Patmos ( a circumstance not competible to any but S. John) hisstyling himself their Brother and Companion in Tribulation, and in the Kingdom and patience of Jesus Christ, his writing particular Epiftles to the feven Churches of Afia, all planted,

or at least cultivated by him, the doctrine in it suitable to the Apostolick spirit and temper, evidently bearing witness in this case. That which seems to have given ground to doubt concerning both its Authour and authority, was its being long before it was usually joined with other Books of the holy Canon: for containing in it some passages directly levell'd at Rome, the Seat of the Roman Empire, others which might be thought to symbolize with some Jewish dreams and figments, it might possibly seem sit to the prudence of those Times for a while to suppress it. Nor is the conjecture of a learned \* Man \* Grov. Annot. to be despised, who thinks that it might be entrusted in the keeping of John in Cap. 1. Joan the Presbyter, Scholar to our Apostle, whence probably the report might arife, that he, who was onely the Keeper, was the Authour of it. I add no more, than that upon the account of this Apocal, ple, containing a prophetick Scheme of the future state of the Christian Church, he is in a strict sense a Prophet, and has thereby one confiderable addition to his Titles, being not onely an Apostle, and Evangelist, but a Prophet: an honour peculiar to himself. Peter was an Apostle, but properly no Evangelist: Mark an Evangelist,

but no Apostle : S. Matthew an Apostle and Evangelist, but no Prophet; but S. John was both an Apostle, an Evangelist, and a Prophet. 15. HIS Gospel succeeds, written (say || some) in Patmos, and published || Doroth de vit. at Ephefus, but as \* Irenæus, and others more truly, written by him after his 4pp. in B. Pp. return to Ephefus; composed at the earnest intreaty and solicitation of the A-\* iren. adv. hareturn to epinejus; composed at the earnest insteaty and following of the 3.c.1. fan Bishops, and Ambassadours from several Churches, in order whereunto he of the 3.c.1. first caused them to proclaim a general Fast, to seek the blessing of Heaven Math. Tom. 9. on fo great and folemn an undertaking, which being done, he fet about it. & de Script. And if we may believe the report of Gregory Bishop of | Tours, he tells us, | De gler. Marthat upon a Hill near Ephefus there was a Profeucha, or uncovered Oratory, 17t. lib.1. cap.30. whither our Apostle used often to retire for Prayer and Contemplation, and Pag. 37. where he obtained of God, that it might not Rain in that Place, till he had finished his Gospel. Nay he adds, that even in his time, no showre or storm ever came upon it. Two causes especially contributed to the writing of it; the one, that he might obviate the early Herefies of those times, especially of Ebion, Cerinthius, and the rest of that crew, who began openly to deny Christ's Divinity, and that he had any existence before his Incarnation; the reason why our Evangelist is so express and copious in that subject. \* The \* Euseb. H. Eccl. other was, that he might supply those passages of the Evangelical History, lib.3. 6.24 P.95. which the rest of the Sacred Writers had omitted. Collecting therefore the other three Evangelists, he first set to his Seal, ratifying the truth of them with his approbation and confent, and then added his own Gospel to the rest, principally infifting upon the Acts of Christ from the first commencing of his Ministery to the Death of John the Baptist, wherein the others are most defective, giving scarce any account of the first Year of our Saviour's Ministery, which therefore he made up in very large and particular Narrations. He largely records (as Nazianzep \* observes) our Savi- \* Taues d' Ladore seu ing in allage ours Discourses, but takes little notice of his Mira
- Salpara, 82 milks 3 hyper Xessis and Section of the probability because so fully and particularly related by the rest. The subject of his writing is very sublime and mysterious, mainly defigning to prove Christ's Divinity, eternal pre-existence, creating of the World, &c. Upon which account || Theodoret flyles his Gospel Δεολογίαν || Comm. in ἄβατον ἀνθρώποις και ἀνυπερβαθον, a Theology which humane understandings Ezech. c. 47. can never fully penetrate and find out. Thence generally by the Ancients, he is resembled to an Eagle \*, soaring alost within the he is refembled to an Eagle\*, foaring aloft within the Clouds, whither the weak eye of Man was unable to enia majefatem dei vidit, by nobis propris fermore. follow him; hence peculiarly honoured with the Title ne referavit. Transfendit nubes, transfendit virtu-

tes cœlorum, transcendit angelos, 6 verbum in principio reperit, & apud deum vidit. Ambr. pref. Comm. in Luc. Tom. 5. P. 5.

I Kai & G. Lee To i Air G. 128 for all or room in precious a pinel, one at u is i inequally a finely a finely a finely at the second of the se το σώμα, κ τ σαρκα. κ τ άνθρωπον κατο χθή-vas. Amel. apud. Euseb. preparat. Evang. lib.11. p. 540. vid. Theod. de Cur. Grac. Affett. Serm. 2.

of The Divine, as if due to none but him, at least to him in a more eminent and extraordinary manner. Nay the very Gentile-Philosophers themselves could not but admire his Writings : Witness | Amelius the famous Platonist, and Regent of Porphyry's School at Alexandria; who quoting a passage out of the beginning of S. John's Gospel, sware by Jupiter, that this Barbarian ( so the proud Greeks counted and called all that differed from them) " had hit upon the right " notion, when he affirmed, that the Word that made "all things was in the beginning, and in place of prime " dignity and authority with God, and was that God "that created all things, in whom every thing that " was made had according to its nature its life and be-

"ing; that he was incarnate, and clothed with a body, wherein he mani-" felled the glory and magnificence of his nature; that after his death, he re-" turned to the repossession of Divinity, and became the same God, which he "was before his affuming a body, and taking the humane nature and flesh "upon him. I have no more to observe, but that his Gospel was afterwards translated into \* Hebrew, and kept by the Jews, in Dorne 19015, among their fecret Archives and Records in their Treasury at Tiberias; where a Copy of it was found by one Joseph a Jew, afterwards converted, and whom Constantine the Great advanced to the honour of a Count of the Empire, who breaking open the Treasury, though he missed of money, found BiBAus mis ward yesμαλα, Books beyond all Treasure, S. Matthew, and S. John's Gospels and the Alls of the Apostles in Hebrew, the reading whereof greatly contributed to-

wards his Conversion.

16. BESIDES these, our Apostle wrote three Epistles; the first whereof is Catholick, calculated for all times and places, containing most excellent rules for the conduct of the Christian life, pressing to holiness and purity of manners, and not to rest in a naked and empty profession of Religion, not to be led away with the crafty infinuations of Seducers, antidoting Men against the poison of the Gnostick-principles and practices, to whom it is not to be doubted, but that the Apostle had a more particular respect in this Epistle. According to his wonted modesty he conceals his name, it being of more concernment with wife Men, what it is that is faid, than who it is that favs it. And this Epistle Eusebius tells || us, was universally received, and never questioned by any; anciently, as appears by \* S. Augustine, inscribed to the Parthians, though for what reason I am yet to learn, unless (as we hinted before) it was, because he himself had heretofore preached in those Parts of the World. The other two Epiftles are but short, and directed to particular Persons, the one a Lady of honourable Quality, the other the charitable and hospitable Gaius, so kind a friend, so courteous an entertainer of all indigent \* Euseb. u. supr. Christians. \* These Epistles indeed were not of old admitted into the Canon.

| Lib. 7. .c. 25.

p. 276. \* Quest. Evang.

lib. 2. c. 39. Col. 353. vid. Poffid. Indic.

Oper. August.

\* Epiph. adv. Ebion. Heref. XXX. p. 60. Ibid. p. 61.

65 c. 26. Hieron, nor are owned by the Church in Syria at this Day, ascribed by many to the younger John, Disciple to our Apostle. But there is no just cause to question who was their Father, feeing both the Doctrine, phrase, and defign of them do sufficiently challenge our Apostle for their Authour. These are all the Books, wherein it pleased the Holy Spirit to make use of S. John for its Pen-man and Secretary, in the composure whereof though his style and character be not florid and elegant, yet is it grave and simple, short and perspicuous. Dionysius of Alexandria tells us, that in his Gospel and first Epistle his phrase is more neat and elegant, there being an accuracy in the contexture

both of words and matter, that runs through all the reasonings of his discourfes; but that in the Apocalypse the style is nothing so pure and clear, being frequently mixed with more barbarous and improper phrases. Indeed his Greek generally abounds with Syriafms, his discourses many times abrupt, set off with frequent antitheses, connected with copulatives, passages often repeated, things at first more obscurely propounded, and which he is forced to enlighten with subsequent explications, words peculiar to himself, and phrafes used in an uncommon sense. All which concur to render his way of Writing less gratefull, possibly, to the Masters of eloquence, and an elaborate curiolity. S. Hierome observes, that in citing places out of the Old Testa \* Comm. in ment, he more immediately translates from the Hebrew Original, studying cap. 12. Zachar. to render things word for word; for being an Hebrew of the Hebrews, admirably skill'd in the Language of his Countrey, it probably made him less exact in his Greek composures, wherein he had very little advantage, besides what was immediately communicated from above. But whatever was wanting in the politeness of his style, was abundantly made up in the zeal of his temper, and the excellency and fublimity of his matter; he truly answered his Name, Boanerges, spake and writ like a Son of Thunder. Whence it is that his Writings, but especially his Gospel, have such great and honourable things fpoken of them by the Ancients. The Evangelical writings (fays | S. Bafil) | Homil. 16. transcend the other parts of the Holy Volumes; in other parts God speaks to us by P. 502. Tom. 1. Servants, the Prophets; but in the Gospels our Lord himself speaks to us, dire. γε μεν το δίαγγελικό κης ύγμα ι δ μεγαλορωνότα ι και πάσης μεν ακοής μείζονα, πάπης ή διανοίας ενθελότερα φθεγκάμενο, Ίωαννης δελν δ ώδς & Βερντής, but among all the Evangelical Preachers, none like S. John the Son of Thunder for the sublimeness of his speech, and the heighth of his discourses beyond any Man's capacity duly to reach and comprehend. S. John as a true Son of Thunder (favs \* Epiphanius) τη οικέα μεγαλοφωνία, ωστις όα τνων νεφελών, τη καί συρίας αίντη \* Herefiz, adv. ματικν τ όζουβη ηιῶν εννοίαν το ής ανίπεν, by a certain greatness of speech pecus Semin p. 565. liar to himself, does as it were out of the Clouds and the dark recesses of wisedom acquaint us with Divine Doctrines concerning the Son of God. To which let me add, what S. Cyril of || Alexandria among other things fays concerning || Comm. in. him, that whoever looks eis to to To Dewenniatan coppeels, nai & diavolas aire Joan. p. 8: ซึ่งเรียงเปล, หล่ง ซึ่งบระจุที่, หล่ง ลำนิดสนึกที่ทอง ชนึ่ง ขอกแล่งเลง อัสอเธอออสิ่ง, to the fublimity of his incomprehenfible notions, the acumen and sharpness of his reason, and the quick inferences of his discourses constantly succeeding and following upon one another, must needs confess, that his Gospel perfectly exceeds all admiration.

The End of S. John's Life.

# THE LIFE OF S. PHILIP.

S'Philip

After he had converted all Seythia he was at Hierapolis a City of Asia first crucified and then stoned todesth Baron May 19



Act. 5.30. Whom ye flew, & hanged on a tree. ~ Matth.o. 23,25. The disciple is not above his majlor, nor ti fervant above his Lord. it is enough for the disciple, that he be as his master, and the servant as his Lord. ~

Galilee generally despised by the Jews, and why. The bonour which our Lord put upon it. S. Philip's birth-place. His being sirst called to be a Disciple, and the manner of it. An account of his ready obedience to Christ's call. What the Evangelists relate concerning him considered. The discourse between our Lord and him concerning the knowledge of the Father. His preaching the Gospel in the Upper Asia, and the happy effects of his Ministery. His coming to Hierapolis in Phrygia, and successfull constitution of their Idelatries. The rage and sury of the Magistrates against him. His Martyrdom, Crucifixion, and Burial. His married condition. The consounding him with Philip the Deacon. The Gospel forged by the Gnostlicks under his Name.

John 1. 46.

John 7. 52.

John 1. 44.

p. 436.

F all parts of Palestine Galilee seems to have passed under the greatest character of ignominy and reproach. The Country it self, because bordering upon the Idolatrous uncircumcifed Nations, called Galilee of the Gentiles; the People generally beheld as more rude and boisterous, more unpolished and barbarous than the rest, not remarkable either for Civility or Religion. The Galileans received him, having feen all the things that he did at Jerusalem at the Feast, for they also went up unto the Feast; as if it had been a wonder, and a matter of very strange remark, to see so much devotion in them as to attend the folemnity of the Paffeover. Indeed both Jew and Gentile conspired in this, that they thought they could not fix a greater title of reproach upon our Saviour and his Followers, than that of Galilean. Can any good thing come out of Nazareth? a City in this Province, faid Nathanael concerning Christ. Search and look (fay the Pharisees) for out of Galilee ariseth no Prophet; as if nothing but briars and thorns could grow in that foil. But there needs no more to confute this ill-natur'd opinion, than that our Lord not onely made choice of it as the feat of his ordinary refidence and retreat, but that hence he chose those excellent Persons, whom he made

his Apostles, the great instruments to convert the World. Some of these we have already given an account of, and more are yet behind. 2. OF this number was S. Philip, born at Bethfaida, a Town near the Sea

of Tiberias, the City of Andrew and Peter. Of his Parents and way of life the History of the Gospel takes no notice, though probably he was a Fisherman, the Trade general of that place. He had the me newleia, the honour of being first called to the Discipleship, which thus came to pass. Our Lord soon after his return from the Wilderness having met with Andrew and his brother Peter, after fome short discourse parted from them: And the very next day, as he was passing through Galilee, he found Philip, whom he presently commanded to follow him, the constant form which he used in making choice of his Disciples, and those that did inseparably attend upon him. So that the  $\pi_{\ell}\omega$ -TORANGE, or prerogative of being first called, evidently belongs to Philip, he being the first-fruits of our Lord's Disciples. For though Andrew and Peter were the first that came to, and conversed with Christ, yet did they immediately return to their Trade again, and were not called to the Discipleship \* Stromat. lib.3. till above a whole year after, when John was cast into prison. \* Clemens Alexandrinus tells us, that it was Philip, to whom our Lord faid (when he would have excused himself at present, that he must go bury his Father) Let the dead bury their dead, but follow thou me. But befides that he gives no account, whence he derived this intelligence, it is plainly inconfiftent with the time of our Apostle's call, who was called to be a Disciple a long time before that speech and passage of our Saviour. It may seem justly strange that Philip should at first fight so readily comply with our Lord's command, and turn him-

felf over into his fervice, having not yet feen any miracle, that might evince his Meffiahship, and Divine Commission, nor probably so much as heard any tidings of his appearance; and especially being a Galilean, and so of a more ruftick and unyielding temper. But it cannot be doubted but that he was admirably veried in the writings of Moses and the Prophets. \* Metaphrastes assures us (though how he came to know it otherwise than by conjecture, I cannot imagine) that from his childhood he had excellent education, that he frequently read over Moses his Books, and considered the Prophecies that

related to our Saviour: And was no question awakened with the general expectations that were then on foot among the Jews (the date of the Prophetick Scriptures concerning the time of Christ's coming being now run out) that

the Messiah would immediately appear. Add to this, that the Divine Grace did more immediately accompany the command of Christ, to incline and difpose him to believe, that this person was that very Messiab that was to come.

3. NO sooner had Religion taken possession of his mind, but like an active principle it began to ferment, and diffuse it self. Away he goes, and finds Nathanael, a person of note and eminency, acquaints him with the tidings of the new-found Messiah, and conducts him to him. So forward is a good man to draw and direct others in the same way to happiness with himself. After his call to the Apostleship much is not recorded of him in the Holy Story: Twas to him that our Saviour propounded the question, What they should John 6. 5. doe for so much bread in the Wilderness, as would feed so vast a multitude, to which he answered, That so much was not easily to be had; not considering, that to feed two or twenty thousand are equally easie to Almighty Power, when pleased to exert it self. 'Twas to him that the Gentile Proselytes that John 12. 22. came up to the Passever addressed themselves, when desirous to see our Saviour, a person of whom they had heard so loud a same. 'Twas with him that our Lord had that discourse concerning himself a little before the last Paschal Supper. The holy and compassionate Fesus had been fortifying their minds with fit confiderations against his departure from them, had told them, that he was going to prepare room for them in the Mansions of the Bleffed, that he himself was the way, the truth, and the life, and that no man could John 14.8. come to the Father but by him, and that knowing him, they both knew and had feen the Father. Philip not duly understanding the force of our Saviour's reafonings, begged of him, that he would shew them the Father, and then this would abundantly convince and fatisfy them. We can hardly suppose he should have such gross conceptions of the Deity, as to imagine the Father vested with a corporeal and visible nature; but Christ having told them that they had feen him, and he knowing that God of old was wont frequently to appear in a visible shape, he onely defired that he would manifest himself to them by some such appearance. Our Lord gently reproved his ignorance, that after so long attendance upon his instructions, he should not know, that he was the Image of his Father, the express characters of his infinite wisedom, power and goodness appearing in him, that he faid and did nothing but by his Father's appointment, which if they did not believe, his Miracles were a fufficient evidence: That therefore fuch demands were unnecessary and impertinent, and that it argued great weakness after more than three years education under his discipline and institution to be so unskilfull in those matters. God expects improvement according to mens opportunities, to be old and ignorant in the School of Christ, deserves both reproach and punishment, its the character of very bad persons, that they are ever learning, but never come Tim. 3. 1. to the knowledge of the truth.

4. IN the distribution of the several Regions of the World made by the Apottles, though no mention be made by Origen or Eusebius, what part fell to our Apostle, yet we are told by \* others, that the Upper Asia was his Pro- \* s. Metaphr. vince (the reason doubtless why he is said by many to have preached and comm. de S. Phi-planted Christianity in Scythia) where he applied himself with an indefatiga- i. Maii. Niceph. ble diligence and industry to recover men out of the fnare of the Devil, to the H. Eccl. 1. 2. embracing and acknowledgment of the truth. By the constancy of his prea- c. 39. P. 200. ching, and the efficacy of his Miracles he gained numerous Converts, whom he baptized into the Christian Faith, at once curing both Souls and Bodies, their Souls of errour and idolatry, their Bodies of infirmities and diffempers, healing Diseases, dispossessing Dæmons, setling Churches, and appointing them Guides and Ministers of Religion.

B b 2

5. H A-

Tom. 4.

Metaphr. & Niceph. ibid.

mort. App. B.

5. HAVING for many years fuccessfully managed his Apostolical Office in all those parts, he came in the last periods of his life to Hierapolis in Phrygia, a City rich and populous, but answering its name in its Idolatrous Devotions. Amongst the many vain and trifling Deities, to whom they payed religious adoration, was a Serpent or Dragon (in memory no doubt of that infamous Act of Jupiter, who in the shape of a Dragon infinuated himself into the embraces of Proserpina, his own Daughter begot of Ceres, and whom \* Admonit. ad these Phrygians chiefly worshipped, as \* Clemens Alexandrinus tells us, so little reason had || Baronius to say that they worshipped no such God) of a more prodigious bigness than the rest, which they worshipped with great and solemn veneration. S. Philip was troubled to fee the people fo wretchedly enflaved to errour, and therefore continually folicited Heaven, till by prayer and calling upon the name of Christ, he had procured the death, or at least vanishing of this famed and beloved Serpent: Which done, he told them. how unbecoming it was to give Divine honours to fuch odious creatures, that God alone was to be worshipped as the great Parent of the World, who had made Man at first after his own glorious Image, and when fallen from that innocent and happy state, had sent his own Son into the World to redeem him, who died, and rose from the dead, and shall come again at the last day. to raife men out of their Graves, and to fentence and reward them according to their works. The success was, that the people were ashamed of their fond Idolatry and many broke loose from their chains of darkness, and ran over to Christianity. Whereupon the great enemy of mankind betook himself to his old methods, cruelty and perfecution. The Magistrates of the City seize the Apostle, and having put him into Prison, caused him to be severely whipp'd and foourg'd. This preparitory cruelty passed, he was led to execution, and being bound, was hanged up by the neck against a Pillar, though others tell us, that he was crucified. We are farther told, that at his execution the Earth began fuddenly to quake, and the ground whereon the People stood, to fink under them, which when they apprehended and bewailed as an evident act of Divine vengeance purfuing them for their fins, it as fuddenly flopt, and went no farther. The Apostle being dead, his body was taken down by S. Bartholomew, his Fellow-fufferer, though not finally executed, and Mariamne, S. Philip's Sifter, who is faid to have been the constant companion of his travels, and decently buried, after which having confirmed the People in the Faith of Christ, they departed from them.

6. THAT S. Philip was married, is generally affirmed by the Ancients; \* Clemens of Alexandria reckons him one of the married Apostles, and that P. 448. Eufeb. 11. he had Daughters, whom he disposed in marriage: || Polycrates Bishop of E-factor, 11.3. phefus tells us, that Philip one of the twelve Apostles, died at Hierapolus, with two of his Daughters, who persevered in their Virginity, and that he had a c. 31. p. 102. vid. Doroth. Sywith third which died at Ephefus. The truth is, the not carefull distinguishing between Philip the Deacon (who lived at Casfarea, and of whose four Virgindaughters we reade in the History of the Apostles Ads) and our Apostle, has 2. 148. daughters we reade in the Hillory of the Applies 2213 and an armond the Accients in this matter. Nay has made some Vid. Ifid. Pelus conclude them to have been but one and the same person. But with how litlib. 1. Epift.447, tle reason, will appear to any one that shall consider, that Philip who was chosen to be one of the seven Deacons, could not be one of the Apostolical College, the Apostles declaring upon that occasion that they had affairs of a

Ads 6.2.3, & higher nature to attend upon: then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and ferve tables; wherefore look ye out among you seven men of honest report, &c. and they chose Stephen, and Philip, &c. among you] the body of the people, not from

among the Apostles. So when upon the perfecution that arose upon Stephen's death, the Church was dispers'd, they were all scattered abroad throughout the Ads 8. 1, &a regions of Judaa and Samaria (and Philip the Deacon among the rest, who went down to the City of Samaria) except the Apoliles, who tarried behind at Ferufalem. And when Philip had converted and baptized confiderable numbers in that place, he was forc'd to fend for two of the Apostles from Jerusalem, that so by Apostolick hands they might be confirm'd, and might receive the Holy Ghost. Which had been wholly needless, had Philip himself been of the twelve Apostles. But it's needless to argue in this matter, the account concerning them being so widely different; for as they differed in their Persons and Offices, the one a Deacon, the other an Apostle, so also in the number of their Children, four Daughters being ascribed to the one, while three onely are attributed to the other. He was one of the Apostles who left no Sacred Writings behind him, the greater part of the Apostles (as \* Eusebius observes) \* Lib.3. cap. 24. having little leifure to write Books, being employed in ministeries more im- P 94 mediately usefull and subservient to the happiness of mankind: Though || Epiphanius tells us, that the Gnofticks were wont to produce a Gospel forged | Adv. Gnoft. under S. Philip's name, which they abused to the patronage of their horrible Harel, 26. P. 46. principles, and more brutish practices.

The End of S. Philip's Life.

THE

#### THE LIFE

O F

## S. BARTHOLOMEW.





The filence concerning this Apostle in the History of the Gospel. That he is the same with Nathanael, proved by many probable arguments. His title of Bar-tholmai, whence. The School of the Tholmeans. An objection against his being Nathanael answered. His descent and way of life. His first coming to Christ, and converse with him. In what parts of the World be planted the Christian Faith. His preaching in India, and leaving S. Matthew's Gospel there. His return to Hierapolis, and deliverance there from Crucifixion. His removal to Albanopolis in Armenia, and suffering Martyrdom there for the Faith of Christ. His being sirst stead alive, and then crucified. The fabulous Gospel attributed to him. A saving of his recorded by Dionysius Arcopagita.

1. THAT

Ib. v. 14.

THAT S. Bartholomew was one of the Twelve Apostles, the Evangelical History is most express and clear, though it feems to take no farther notice of him, than the bare mention of his name. Which doubtless gave the first occasion to many, both anciently and of later time, not without reason to suppose, that he lies concealed under some other name, and that this can be no other than Nathanael, one of the first Disciples that came to Christ. Accordingly we may observe, that as S. John never mentions Bartholomew in the number of the Apostles, so the other Evangelists never take notice of Nathanael, probably because the same person under two feveral names: And as in John, Philip and Nathanael are joined together in their coming to Christ, so in the rest of the Evangelists Philip and Bartholomew are constantly put together without the least variation; for no other reason, I conceive, than because they were jointly called to the Discipleship, fo they are jointly referred in the Apollolick Catalogue; as afterwards we find them joint-companions in the writings of the Church. But that which renders the thing most specious and probable is, that we find Nathanael particularly reckoned up with the other Apostles, to whom our Lord appeared at the Sea of Tiberias after his Refurrection, where there John 21. 1, 2. Were together Simon Peter, and Thomas, and Nathanael of Cana in Galilee. and the two fons of Zebedee, and two other of his Disciples, who probably were Andrew and Philip. That by Disciples is here meant Apostles, is evident, partly from the names of those that are reckoned up, partly because it is faid, that this was the third time that Jesus appeared to his Disciples, it being plain, that the two foregoing appearances were made to none but the

2. HAD he been no more than an ordinary Disciple, I think no tolerable reason can be given, why in filling up the vacancy made by the death of Judas, he being so eminently qualified for the place, should not have been propounded as well as either Barfabas or Matthias, but that he was one of the Twelve already. Nor indeed is it reasonable to suppose, that Bartholomew should be his proper name, any more than Bar-jona the proper name of Peter, importing no more than his relative capacity, either as a Son, or a Scholar. As a Sow it notes no more than his being זים דור מילים בי the fon of Tholmai, a name not uncommon amongst the Fews, it being customary among them for the Son thus to derive his name, so Bar-jona, Bartimeus, the fon of Timeus, &c. and to be usually called rather by this relative, than his own proper name, thus Joseph was called Barfabas, thus Barnabas constantly so styled, though his right name was Joses. Or else it may relate to him as a Disciple of some particular Sect and Institution among the Jews, it being a custome for Scholars out of a great reverence for their Masters, or first Institutours of that way, to adopt their names, as Ben-ezra. Benuziel, &c. And this will be much more evident, if the observation which \* Bolduc. de \* one makes be true (which yet I will not contend for) that as several Sects

Ecclef. post. Leg. in the Jewish Church denominated themselves from some famous person of c. 7. p. 45.
21d de Ecol, one that Nation, the Essens from Enosh, the Sadducees from Sadock, so there Leg. lib. 2. c. 8. were others that called themselves Tholmwans, from Thalmai, Scholar to Heber the ancient Master of the Hebrews, who was of the race or institution of the Enakim, who flourished in Debir and Hebron, with whom Abraham was confederate, that is, joined himself to their society. And of this Order and Institution, he tells us, Nathanael seems to have been, hence called Barthelemen, the Son or Scholar of the Tholmwans; hence faid to be an Ifraelite

indeed, that is, one of the ancient race of the Schools and Societies of Ifrael, This, if fo, would give us an account of his skill and ability in the Jewilh Law, wherein he is generally supposed to have been a Doctour or Teacher: But which soever of these two accounts of his denomination shall find most favour with the Reader, either of them will serve my purpose, and reconcile the difference that seems to be between S. John and the other Evangelifts about his name, the one stiling him by his proper name, the other by his relative and paternal title. To all this, if necessary, I might add the consent of learned men, who have given in their

fuffrages in this matter, that it is but the same perfuffrages in this matter, that it is but the fame perfon under feveral \* names. But hints of this may fuffice. These arguments, I consess, are not so forcible and convictive as to command affent, but with

all their circumstances considered, are sufficient to incline and sway any man's belief. The great and indeed onely reason brought against it, is what \* S. Auguline objected of old, that it is not probable that our Lord would \* Traff. VII. in chuse Nathanael, a Dollour of the Law, to be one of his Apostles, as design Joan. C. M. 6.8. ing to confound the wisedom of the World by the preaching of the Idiot and Joan. IX. the unlearned. But this is no reason to him that considers, that this objecti. Col. 671. on equally lies against S. Philip, for whose skill in the Law and Prophets there is as much evidence in the History of the Gospel, as for Nathanael's; and much stronglier against S. Paul, than whom (besides his abilities in all humane Learning) there were few greater Masters in the Fewish Law.

3. THIS difficulty being cleared, we proceed to a more particular account of our Apostle. By some he is thought to have been a Syrian, of a noble extract, and to have derived his pedigree from the Ptolomies of Egypt, upon no other ground, I believe, than the mere analogy and found of the name. Tis plain, that he, as the rest of the Apostles, was a Galilean, and of Nathanael we know it is particularly faid, that he was of Cana in Galilee. The Scripture takes no notice of his Trade or way of life, though some circumstances might feem to intimate that he was a Fisherman, which Theodoret affirms of the Apostles in general, and another particularly reports of our Apostle. At his first coming to Christ (supposing him still the same with Nathanael) he was conducted by Philip, who told him that now they had found the long-look'd for Messiah, so oft foretold by Moses and the Prophets, Fesus John 1. 45 of Nazareth, the fon of Joseph: And when he objected that the Meffiah could not be born at Nazareth, Philip bids him come and satisfie himself. At his first approach our Lord entertains him with this honourable character, that he was an Israelite indeed, a man of true simplicity and integrity; as indeed his simplicity particularly appears in this, that when told of Jesus, he did not object against the meanness of his Original, the low condition of his Parents, the narrowness of their fortunes, but onely against the place of his birth, which could not be Nazareth, the Prophets having peremptorily foretold, that the Messiah should be born at Bethlehem. By this therefore he appeared to be a true Ifraelite, one that waited for redemption in Ifrael, which from the date of the Scripture-predictions he was affured did now draw nigh. Surprized he was at our Lord's falutation, wondring how he should know him so well at first fight, whose face he had never seen before. But he was answered, that he had seen him while he was yet under the Fig-tree, before Philip called him. Convinc'd with this inflance of our Lord's Divinity, he presently made this confession, That now he was sure, that Jesus was the promifed Meffiah, the Son of God, whom he had appointed to be the King and Governour of his Church. Our Saviour told him, that if upon this in-

ducement he could believe him to be the Messiah, he should have far greater arguments to confirm his faith, yea, that e'er long he should behold the Heavens opened to receive him thither, and the Angels visibly appearing to wait and attend upon him.

4. CONCERNING our Apostle's travels up and down the World to propagate the Christian Faith, we shall present the Reader with a brief account, though we cannot warrant the exact order of them. That he went as far as India, is owned by all, which furely is meant of the hither India, or the part of it lying next to Asia; \* Socrates tells us, 'twas the India bordering upon Æthiopia, meaning no doubt the Afian Æthiopia (whereof we shall speak in the life of S. Thomas ) || Sophronius calls it the Fortunate India. and tells us, that here he left behind him S. Matthew's Gospel, whereof \* Eufebius gives a more particular relation: That when Pantænus, a man famous for his skill in Philosophy, and especially the Institutions of the Stoicks, but much more for his hearty affection to Christianity, in a devout and zealous imitation of the Apostles, was inflamed with a defire to propagate the Christian Religion unto the Eastern Countries, he came as far as India it self. Here amongst some that yet retained the knowledge of Christ, he found S. Matthew's Gospel written in Hebrew, left here (as the tradition was) by S. Bartholomew, one of the twelve Apostles, when he preached the Gospel to these

5. AFTER his labours in these parts of the World, he returned to the more Western and Northern parts of Asia. At Hierapolis in Phrygia we find him in company with S. Philip, instructing that place in the principles of Christianity, and convincing them of the folly of their blind Idolatries. Here by the enraged Magistrates he was at the same time with Philip designed for Martyrdom; in order whereunto he was fastned upon the Cross, with an intent to dispatch him; but upon a sudden conviction that the Divine Justice would revenge their death, he was taken down again and difmissed. Hence probably he went into Lycaonia, the people whereof \* Chrysostome affures us. XII. App. 269. he instructed and trained up in the Christian discipline. His last remove was to Albanople in Armenia the || Great (the same no doubt which \* Nicephorus п зорысоп. ар. Hieron.in Barth. calls Orbanople, a City of Cilicia) a place miserably overgrown with Idola-\* Lib. 2. c. 39. try; from which while he fought to reclaim the people, he was by the Gop. 201. VIA. PIE-taphr. ad Aug. vernour of the place commanded to be crucified which he chearfully underwent, comforting and confirming the Convert Gentiles to the last minute of | Hippol.de App. his life. || Some add, that he was crucified with his head downwards, others ap. Bar. in Not. Ins life. | Some add, that he was cracined with his head downwards, others ad Martyr. add that he was flead, and his skin first taken off, which might consist well enough Aug. 25. Ifid. de S.S. utri- with his Crucifixion, excertation being a punishment in use, not onely in Egypt, but amongst the Persians, next neighbours to these Armenians ( as \* Ammianus Marcellinus assures us, and || Plutarch records a particular instance || In vit. Artax- of Mefabates the Persian Eunuch first flead alive, and then crucified) from erx. p. 1019. whom they might eafily borrow this piece of barbarous and inhumane cruelde glor. Martyr, ty. As for the several stages to which his Body removed after his death, first lib. 1. c.34. P.46. to Daras, a City in the borders of Persia, then to Liparis, one of the Ædian Islands, thence to Beneventum in Italy, and last of all to Rome, they that are fond of those things, and have better leisure, may enquire. Hereticks persecuted his memory after his death, no less than Heathers did his person while alive, by forging and fathering a fabulous Gospel upon his name, which, to-\* Decret. Part. gether with others of like stamp, \* Gelasius Bishop of Rome justly branded as Apocryphal, altogether unworthy the name and patronage of an Apostle. And perhaps of no better authority is the sentence, which Dionysius the pretended Areopagite records || of our Apostle, και πολλήν την Θεολογίαν εί), και ελα-

\* H. Eccl. lib. 1. c. 19. p. 50. Apud. Hier. de Script. Eccl. in Barthol. \* H. Eccl. lib.

The Life of S. BARTHOLOMEW. χίς ω. Καὶ τὸ διαιγέλιον πλατύ και μέγα, και αθθις συντεί μημένον, that Theology is both copious, and yet very small; and the Gospel diffuse and large, and yet withall concife and short, which he according to his vein expounds concerning the boundless benignity, but withall incomprehensibleness of the Divine nature, which is βeaχύλει/@. αμα, καὶ αλογ. quickly dispatcht, because ineffable, and is not without the vail discoverable to any, but those that have got above not onely all fense and matter, but above all sense and understanding, that is, to the very height of mystical and intelligible Religion.

The End of S. Bartholomew's Life.

Cc 2

THE

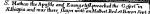
ufque T. c. 77. \* Am. Mar.

## THE LIFE

O F

# S. MATTHEW.







His Birth-place and Kindred. His Trade, the Office of a Publican. The great dignity of this Office among the Romans. The honours done to Velpalan's rether for the faithfull discharge of it. This Office insamous among the Greeks, but especially the Jews. What things concurr'd to render it adious and grievous to them. Their bitter abhorrency of this Sort of men. S. Matthew's employment wherein it particularly consisted. The Publican's Ticket what. S. Matthew's call, and his ready bedeience. His inviting our Lord to Dimner. The Pharises cavil, and our Saviour's answer. His preaching in Judea. His travels into Parthia, Athiopia, &c. to propagate Christianity. The success of his Ministery. His Death. His singular contempt of the World.

World. Censured herein by Julian and Porphyry. His exemplary temperance and sobriety. His humility and modesty. Unreasonable to reproach Penitents with the vices of their former Life. His Gospel when and why written. Composed by him in Hebrew. The general consent of Antiquity herein. Its translation into Greek, when and by whom. The Hebrew Copy by whom owned and interpolated. Those now extant not the same with those mentioned in Antiquity.

p. 722.

Luke 19. 8.

1. CAINT Matthew, called also Levi, was, though a Roman Officer. an Hebrew of the Hebrews, (both his Names speaking him purely of Tewish extract and original) and probably a Galilean, and whom I should have concluded born at, or near Capernaum, but that the Arabick \* Apad Hirsten. \* Writer of his life tells us, he was born at Nazareth, a City in the Tribe of Zebulun, famous for the habitation of Joseph and Mary, but especially the education and residence of our Blessed Saviour, who though born at Bethlehem, was both conceiv'd and bred up here, where he lived the whole time of his private life, whence he derived the Title of Jesus of Nazareth. S. Matthew was the Son of Alpheus and Mary, Sifter or Kinswoman to the Blessed Virgin: in the same Arabick Authour his Father is called Ducu, and his Mother Karutias, both originally descended of the Tribe of Islachar, nothing being more common among the Jews, than for the same Person to have several names. these latter probably express'd in Arabick according to their Fewish signification. His Trade or way of life was that of a Publican or Toll gatherer to the Romans (which probably had been his Father's Trade, his Name denoting a Broker or Money-changer) an Office of bad report among the Fews. Indeed among the Romans it was accounted a place of power and credit, and honourable reputation, not ordinarily conferred upon any but Roman Knights: infomuch that T. Fl. Sabinus, Father to the Emperour Vespasian, was the Publican of the Asian Provinces, an Office which he discharged so much to the content and fatisfaction of the People, that they erected Statues to him with \* Sueron in vit. this Inscription, KAAOS TEAONHEANTI\*, To him that has well managed the Publican-office. These Officers being sent into the Provinces to gather the Tributes, were wont to employ the Natives under them, as Persons best skilled in the affairs and customs of their own Country. Two things especially concurred to render this Office odious to the Jews. First, that the Persons that managed it were usually covetous, and great Exactours; for having themselves farmed the Customs of the Romans, they must gripe and scrape by all methods of Extortion, that they might be able both to pay their Rent, and to raise gain and advantage to themselves: which doubtless Zachæus, the Chief of these Farmers, was sensible of, when after

Κακόν τέλ 🗘 γίνοιτο τείς 'Ωρανήσικ. Πάντις τελώναι, πάντις είσιν άς παγες. Xeno Comic. apud Dicæarch. de vit. Gracia.

cap. 4. p. 29.

Gióneil Gipambelle nella All Inclay del 24-Θεόκει (ઝ Εροπησεις ποια την σπειον σου κοπ λεπώτα (α, κ΄ πιν ' οι κ΄ πίς δρεσιν , άςκται κ΄ λέοντες ' οι 첫 두 πιλεσιν τελώγου κ, σικαφάν'). Muson. apud Stob. Serm. 2. de Malit. p. 31. nution. apia 5005. Serm. 2. ae mait. p. 31.

- bec'eChn. o Sta. ris. zwhaois, y ir su Thomse

bocus, mentipmaosuhn file, disentius o demayih, dvaisyil & meretia, apeayuslaid sh

zor us tx.oo, draws tempea. Suid. in voc.

his Conversion, he offered four-fold restitution to any Man, from whom he had taken any thing by fraud and evil arts. And upon this account they became infamous, even among the Gentiles themselves, who commonly fpeak of them as Cheats, and Thieves, and publick Robbers, and worse members of a community, more voracious and destructive in a City, than wild Beafts in the Forest. The other thing that made the Jews fo much detest them was, that this Tribute was not onely a grievance to their Purses, but an affront to the liberty and freedom of their Nation; for they looked upon themselves as a Free-

born People, and that they had been immediately invested in this privilege

by God himself, and accordingly beheld this as a daily and standing instance of their flavery, which of all other things they could least endure, and which therefore betrayed them into fo many unfortunate Rebellions against the Romans. Add to this, that these Publicans were not onely obliged by the necessity of their Trade to have frequent dealing and converse with the Gentiles (which the Jews held unlawfull and abominable) but that being Jews themselves they rigorously exacted these things of their Brethren, and thereby feemed to conspire with the Romans to entail perpetual flavery upon their own Nation. For though \* Tertullian thought that none but Gentiles were \* Depudicina f. employed in this fordid office, yet the contrary is too evident to need any p. 561. argument to prove it.

2. BY these means Publicans became universally abhorred by the Fewish Nation, that it was accounted unlawfull to do them any office of common kindness and courtesie, nay they held it no sinto couzen and over-reacha Publican, and that with the folemnity of an Oath; they might not eat or drink, walk or travel with them; they were looked upon as common Thieves and Robbers, and Money received of them might not be put to the rest of a Man's Estate, it being presumed to have been gained by rapine and violence; they were not admitted as Persons sit to give testimony and evidence in any cause: so infamous were they, as not onely to be banished all communion in the matters of Divine Worship, but to be shunned in all affairs of civil society and commerce, as the Pelts of their Country, Persons of an infectious converse, of as vile a Class as Heathens themselves. Hence the common Proverb among them, Take not a Wife out of that Family, wherein there is a Publican, for they are all Publicans, that is, Thieves, Robbers, and wicked finners. To this Proverbial usage our Lord alludes, when speaking of a contumacious finner, whom neither private reproofs, nor the publick censures and שרם כולם admonitions of the Church, can prevail upon, Let him be unto thee (fays he) Marth. 18.17. as an Heathen and a Publican; as elsewhere Publicans and sinners are yoked together, as Persons of equal esteem and reputation. Of this Trade and Office was our S. Matthew, and it feems more particularly to have confifted in gathering the Customs of Commodities that came by the Sea of Galilee, and the Tribute which Passengers were to pay that went by Water; a thing frequently mentioned in the Fewish writings, where we are also told of the or Ticket, confishing of two greater Letters written in Paper, or some fuch matter, called קשר מוכסין the Ticket or fignature of the Publicans, which vid. Buxtorf. the Passenger had with him to certifie them on the other side the Water, that Lex. in wor. he had already paid the Toll or Custome: upon which account the Hebrew Gospel of S. Matthew published by Munster, renders Publican by בַּעֶר עָבֶרָה the Lord of the Passage. For this purpose they kept their Office or Customhouse by the Sea-fide, that they might be always near at hand; and here it was (as S. Mark intimates) that Matthew had his Toll-booth, where He sate

at the Receipt of Custome. 3. OUR Lord having lately cured a famous Paralytick, retired out of Capernaum to walk by the Sea-fide, where he taught the People that flocked af- Matth. 9. 9. ter him. Here he espied Matthew sitting in his Custom-office, whom he call-luke 5. 27, led to come and follow him. The Man was rich, had a wealthy and a gain- 28, 29. full Trade, a wife and prudent Person ( no fools being put into that Office ) and understood no doubt what it would cost him to comply with this new employment, that he must exchange Wealth for Poverty, a Custom-house for a Prison, gainfull Masters for a naked and despised Saviour. But he overlooked all these considerations, left all his Interests and Relations, to become \* Homil. 11. in our Lord's Disciple, and to embrace πεα μαθείαν πνουμαθικών (as \* Chrysostome 1. ad Corinth.

p. 50. || Apud Sur. ad diem 21.

c. 41. p. 203.

p. 217.

observes) a more spiritual way of commerce and traffick. We cannot suppose that he was before wholly unacquainted with our Saviour's Person or Doctrine especially living at Capernaum, the place of Christ's usual residence, where his Sermons and Miracles were to frequent, by which he could not but in some measure be prepared to receive the impressions, which our Saviour's call now made upon him. And to shew that he was not discontented at his change. nor apprehended himself a loser by this bargain, he entertained our Lord and his Disciples at a great Dinner in his House, whither he invited his Friends. especially those of his own Profession, piously hoping that they also might be caught by our Saviour's converse and company. The *Pharisees*, whose *Eye* was constantly evil, where another Man's was good, and who would either find or make occasions to snarle at him, began to suggest to his Disciples, that it was unbecoming fo pure and holy a Person as their Master pretended himfelf to be, thus familiarly to converse with the worst of men, Publicans and finners, Persons infamous to a Proverb. But he presently replied upon them. that they were the fick that needed the Physician, not the found and healthy, that his company was most suitable, where the necessities of Souls did most require it, that God himself preferred acts of Mercy and Charity, especially in reclaiming finners, and doing good to Souls, infinitely before all ritual obfervances, and the nice rules of Persons conversing with one another, and that the main defign of his coming into the World was not to bring the righteous, or those who like themselves proudly conceited themselves to be so. and in a vain Opinion of their own strictness loftily scorned all Mankind befides, but finners, modest, humble, self-convinced offenders, to repentance. and to reduce them to a better state and course of life.

4. AFTER his election to the Apostolate, he continued with the rest till our Lord's Ascension, and then for the first eight Years at least Preached up and down Judæa. After which being to betake himself to the Conversion of the Gentile-world, he was intreated by the Convert Jews to commit to Writing the History of our Saviour's Life and Actions, and to leave it among them as the standing Record of what he had Preached to them; which he did accordingly, and so composed his Gospel, whereof more in due place. Little certainty can be had what Travels he underwent for the advancement of the Christian Faith, so irrecoverably is truth lost in a crowd of Legendary stories. \* Socr. L. 1.c.19. \* Æthiopia is generally assigned as the Province of his Apostolical Ministery.

Metaphrastes tells us, that he went first into Parthia, and having successfully planted Christianity in those Parts, thence travelled into Æthiopia, that is, the Asiatick Æthiopia, lying near to India: here by Preaching and Mi-Septemb. Vol. 3. racles he mightily triumphed over errour and Idolatry, convinced and converted Multitudes, ordained spiritual Guides and Pastours to confirm and build them up, and bring over others to the Faith, and then finished his own course. \* H. Eccl. lib. 2. As for what is related by \* Nicephorus of his going into the Country of the Cannibals, constituting Plato, one of his followers, Bishop of Myrmena, of Christ's appearing to him in the form of a beautifull Youth, and giving him a Wand, which he pitching into the ground, immediately it grew up into a Tree. of his strange converting the Prince of that Country, of his numerous Miracles, peaceable Death, and fumptuous Funerals, with abundance more of the fame stamp and coin, they are justly to be reckoned amongst those fabulous reports, that have no Pillar nor ground either of truth or probability to sup-

\* Inde triumphantem fert India Bartholomæum: Matthæum eximium Naddaber alta virum. Ven Fortun de Senat.Cur.Cal.Poem.lib.7 p.817.

port them. Most probable it is (what an Ancient \* Writer affirms ) that he suffered Martyrdom at Naddaber a City in Æthiopia, but by what kind of Death, is altogether uncertain. Whether this Naddaber be

the same with Beschberi, where the Arabick \* Writer of his Life affirms him \* Vbi super to have fuffered Martyrdom, let others enquire: he also adds, that he was p. 30. 181d. p. 31. buried Arthaganetu Cæfarea, but where that is, is to me unknown. || Doro || Sympl. de vibeus makes him honourably buried at Hierapolis in Parthia, one of the first G most. Apt. in theus makes him honourably buried at Hierapolis in Parthia, places to which he Preached the Gospel.

5. HE was a great inslance of the power of Religion, how much a Man may be brought off to a better temper. If we reflect upon his circumstances while yet a stranger to Christ, we shall find that the World had very great advantages upon him. He was become a Master of a plentifull Estate, engaged in a rich and a gainfull Trade, supported by the power and favour of the Romans, prompted by covetous inclinations, and these confirmed by long habits and customs. And yet notwithstanding all this, no sooner did Christ call, but without the least scruple or distatisfaction, he slung up all at once, and not onely renounced (as S. Bafil \* observes) his gainfull incomes, \* Reg. fullium but ran an immediate hazard of the displeasure of his Masters that employed diffur. Interrog. him, for quitting their fervice, and leaving his accounts entangled and con- VIII. pag. 545. fulfed behind him. Had one Savious hear a mighor Pair in the land con- Tom. 20. fused behind him. Had our Saviour been a mighty Prince, it had been no wonder, that he should run over to his service: but when he appeared under all the circumstances of meanness and difference, when he seemed to promife his followers nothing but mifery and fuffering in this life, and to propound no other rewards but the invisible encouragements of another World his change in this case was the more strange and admirable. Indeed so admirable, that Forphyry and | Julian (two jubtile and acute adversaries of the | 49. Hieron. in Christian Religion ) hence took occasion to charge him either with falshood, 70m. 9. or with folly; either that he gave not a true account of the thing; or, that it was very weakly done of him, so hastily to follow any one that call'd him. But the Holy Jesus was no common Person, in all his commands there was formewhat more than ordinary, Indeed S. Hierome conceives that besides the Divinity that manifested it self in his Miracles, there was a Divine brightness and a kind of Majesty in our Saviour's looks, that at first fight was attractive enough to draw Persons after him. However his miraculous powers, that reflected a lustre from every quarter, and the efficacy of his Doctrine accompanied with the grace of God, made way for the fummons that were fent our Apostle, and enabled him to conquer all oppositions that stood in the way to hinder him.

6. HIS contempt of the World farther appeared in his exemplary temperance and absterniousness from all the delights and pleasures, yea the ordinary conveniences and accommodations of it; so far from indulging his appetite with nice and delicate curiofities, that he refused to gratifie it with petite with free and deficate curious, is a feeling from the feeling northing lawfull and ordinary provisions, eating no stell, his usual Diet being northing but Herbs, Roots, Seeds and \* Berries. But what appeared most remark- \* clem. Alex. but Herbs, Roots, Seeds and \* Berries. But what appeared most remark- \* clem. Alex. \* Edd., Ill. 2. able in him, and which though the least vertue in it felf, is the greatest in a c. 1.p. 148.

wise Man's esteem and value, was his humility, mean and modest in his own conceit, in honour preferring others before himself. Whereas the other Evangelists in describing the Apostles by pairs, constantly place him before Thomas, he modeftly places him before himself. The rest of the

Evangelists openly mention the honour of his Apostleship, but speak of his former fordid, dishonest and disgracefull course of life, onely under the name of Levi, while he himself sets it down, with all its circumstances, under his own proper and common name. Which as at once it commends his own candour and ingenuity, so it administers to us this not unusefull consideration,

Cateri Evangeliste in conjunctione nominum, primum pounts Matthæum, & posse Thomam: iste ver & posse Thomam se ponit; & poblicanum appellat; at use abundavii inquitus, sperabundet & gratia. Hieron. Comm. in Matth. c. 10. p. 29: I. 9.

Bava Metsia fol. 58. 2.

That the greatest sinners are not excluded the lines of Divine grace; nor can Cetter Evenge any, if penitent, have just reason to dispair, when Publicans and finners are lifts not Public taken in And as S. Matthem himself does freely and impartially record him una nec ruotitanken in. And as S. Matthew himself does freely and impartially record his bunt: re antique own vile and dishonourable course of life, so the two other Evangelists, conversations re-though setting down the story, take notice of him onely under another name; voruantes, jugua-re Evangeliftum to teach us to treat a penitent Brother with all modesty and tenderness. If a widerentur. Hie- man repent (fay the fews) ביו מעשיך דוראשונים Let no man fay to him, remember thy former works, which they explain not onely concerning Israelites, but even strangers and Proselytes. It being against the rules of civility, as well as the Laws of Religion, when a Man hath repented, to upbraid and reproach him with the errours and follies of his past

7. THE last thing that calls for any remarks in the life of this Apostle is his Gospel, written at the intreaty of the Jewish Converts, and as Epiphanius tells \*us, at the command of the Apostles, while he was yet in Palestine, p. 185. about Eight Years after the death of Christ: though || Nicephorus will have it to be written Fifteen Years after our Lord's Ascension, and \* Irenæus yet 6.45, 2.13. it to be written Fineen 1 cars after our 2002 2002 while Peter and Paul \* Adv. Har. lib. much wider, who feems to imply that it was written while Peter and Paul Preached at Rome, which was not according to the common account till near Thirty Years after. But most plain it is, that it must be written before the dispersion of the Apostles, seeing S. Bartholomew ( as we have noted in his Life ) took it along with him into India, and left it there. He wrote it in Hebrew, as primarily defigning it for the use of his Country-men, and strange

it is, that any should question its being originally written in that Language, when the thing is io univerfally and uncontroulably afferted by all Antiquity, not one that I know of, after the strictest enquiry I could make, diffenting in this matter, and who certainly had far greater opportunities of being fatisfied in these things, than we can have at so great a distance. It was no doubt soon after translated into Greek, though by whom S. Hierom professes he could not tell; \* Theophylast fays it was reported to have been done by S. John, but || Athanasius more exprefly attributes the Translation to S. James the lefs.

Papias ap. Eufeb. I. 3. c. 39. p. 113. Iren. I. 3. c. 1. p 229. Origen. Exposit. in Matth. I. 5. ap. Eufeb. lib. 6.c. 25 p. 226. Athan. Synops. S. Script. p. 493. Cyrik. Hierofolym.Catech.14.p.341. Epiphan. Haref. 29. p. 52. Har. 51.p. 185. Chryfoft. Homil. 1. in Matth. P. 4. Hieron. de Script. Eccl. in Matth. Prsf. in 4. Evang. ad Dam.Tom.3.p.30. dy alibi. Jape. August. de Confens. Evang lib. 1. 2. 2. col. 372. Doroth. Symoss. de vit. App. p. 148. Anath. Sinait. Hexaem. lib. 8. Arabs, quidam in vit. MS. Matthæi apud.Kirften. de vit. Quat. Evangel.n. 10 p.29.Paraphr.Syrus ad calc. Evangel. S.Matth. Ita Arabs, & versio Perfic. Præfat. ad id. Evangel.

Praf. Comment. in Matth. pag. 2.

|| Synopf. S. Script. p. 493. The best is, it matters not much whether it was translated by an Apostle, or

fome Disciple, fo long as the Apostles approved the Version, and that the Church has ever received the Greek Copy for Authentick, and reposed it in \*Sand.interpret. the Sacred Canon. And therefore when the late Arian advocate \* brings in paradox. ad one of his party challenging the divine Authority of this Gospel, because but a Translation, he might have remembred'tis such a translation, as has all the advantages of an Original, as being translated while the Apostles were yet in being to supervise and ratify it, and whose Authority has always been held facred and inviolable by the whole Church of God. But the plain truth of the case is, S. Matthew is a back friend to the Antitrinitarian cause, as recording that express Command, goe teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Which words must needs be suppositious, and added by some ignorant hand, for no other reason but because they make against them. Nay, the whole Gospel we see must be discarded, rather then stand in the way of a dear and belov'd opinion.

8. AFTER the Greek Translation was entertained, the Hebrew Copy \* Epiph. Haref. was chiefly owned and used by the \* Nazaræi, a middle Sect of Men between Jews and Christians; with the Christians they believed in Christ, and

embraced his Religion, with the Fews they adhered to the Rites and Ceremonies of the Mofaick Law, and hence this Gospel came to be styled the Gospel according to the Hebrews, and the Gospel of the Nazarenes. By them it was by degrees interpolated, several Passages of the Evangelical History, which they had heard either from the Apostles, or those who had familiarly converfed with them, being inferted, which the Ancient Fathers frequently refer to in their Writings; as by the || Ebionites it was mutilated, and many things || Epiph. Hard. cut off, for the same reason for which the followers of Cerinthus, though 40, 564 id. making use of the greatest part of it, rejected the rest, because it made so Her. 27. p. 54. much against them. This Hebrew Copy (though whether exactly the same as it was written by S. Matthew, I will not fay) was found among other Books in the Treasury of the Jews at \* Tiberias, by Joseph a Jew, and after \* Epiph. is. Hehis Convertion a Man of great honour and effect in the time of Conflantine; \*\*CANAL & Co. another | S. Hierome assures us was kept in the Library at Cacarea in his De Scripe. time, and another by the Nazarenes at Berwa, from whom he had the liberty Ecd. in Matrit. to transcribe it, and which he afterwards translated both into Greek and Latin, with this particular observation, that in quoting the Texts of the Old Testament, the Evangelist immediately follows the Hebrew, without taking notice of the Translation of the Septuagint. A Copy also of this Gospel was Anno CCCCLXXXV. dug up and found in the Grave of Barnabas in Cyprus, transcribed with his own \* hand. But these Copies are long since perished, \* Theodor. Lett. and for those that have been since published to the World, both by Tile and collection lib. Munster, were there no other argument, they too openly betray themselves p. 184. by their barbarous and improper style, not to be the genuine issue of that less

The End of S. Matthew's Life.

 $Dd_2$ THE

## THE LIFE

O F

# S. THOMAS.

Shomas.



By the command of an Indian King he was thrust through with lances, Baron, Martyrolog, Dec. 21



Joh. v. 16. Thomas which is called Didinus faid unto he fellow-defeiples, Let us also goe, that we may did

The custome of the Jews to have both an Hebrew and a Roman name. S. Thomas his name the same in Syriack and Greek. His Country and Trade. His call to the Apostleship. His great affection to our Saviour. Christ's discourse with him concerning the way to Eternal Life. His obstinate refusal to believe our Lord's Resurrection, and the unreasonableness of his Institute. Our Lord's convincing him by sensible demonstrations. S. Thomas his deputing Thaddeus to Abgarus of Edesla. His Travels into Parthia, Media, Perfia, &c. Æthiopia, what, and where situate. His coming into India, and the success of his Preaching there. An account of his Alls in India from the relation of the Portugals at their sirst coming thick.

2. OUR Lord being dead, 'tis evident how much the Apostles were di-

King of Malipur. The manner of his Martyrdom by the Brachmans. The Miracles said to be done at his Tomb. His Bones dug up by the Portugals. A Croß, and several Braß Tables with Inscriptions found there. An account of the Indian or S. Thomas-christians, their Number, State, Rites, and way of life.

1. T T was customary with the Jews, when travelling into foreign Countries, or familiarly conversing with the Greeks and Romans, to assume to themselves a Greek or a Latin name, of great affinity, and sometimes of the very fame fignification with that of their own Country. Thus our Lord was called Christ, answering to his Hebew title Mashiach, or the Anointed; Simon styled Peter according to that of Cephas, which our Lord put upon him: Tabitha called Dorcas, both fignifying a Goat: Thus our S. Thomas according to the Syriack importance of his name, had the title of Didymus, which fignifies a Twin, Thomas which is called Didymus. Accordingly the Syriack Version renders it, Thauma, which is called 1501L Thama, that is, a Twin: The not understanding whereof imposed upon Nonnus the Greek Paraphrast, who makes him and ex Stanupar, to have had two diftinct names.

Nonn. Panop. in Joan. c. 11. John 11. 16.

John 14. 5.

it being but the fame name expressed in different Languages. The History of the Gospel takes no particular notice either of the Country or Kindred of this Apostle. That he was a few is certain, and in all probability a Galilean: \* Apud Sur. ad He was born (if we may believe \* Symeon Metaphrastes) of very mean Padiem 21 Decemb. rents, who brought him up to the trade of Filhing, but withall took care to give him a more usefull education, instructing him in the knowledge of the Scriptures, whereby he learnt wifely to govern his life and manners. He was together with the rest called to the Apostleship, and not long after gave an eminent instance of his hearty willingness to undergo the saddest fate that might attend them. For when the rest of the Apostles dissuaded our Saviour from going into Judæa (whither he was now refolved for the raifing his dear Lazarus lately dead) lest the Jews thould stone him, as but a little before they had attempted it, S. Thomas desires them not to hinder Christ's journey thither, though it might cost their lives, Let us also go that we may die with him, probably concluding, that instead of raising Lazarus from the dead, they themselves should be sent with him to their own Graves. So that he made up in pious affections, what he feemed to want in the quickness and acumen of his understanding, not readily apprehending some of our Lord's discourses, nor over-forward to believe more than himself had seen. When the Holy Fesus a little before his fatal sufferings had been speaking to them of the joys of Heaven, and had told them that he was going to prepare, that they might follow him, that they knew both the place whither he was going, and the way thither: Our Apostle replied, that they knew not whither he went, and much less the way that led to it. To which our Lord returns this fhort but fatisfactory answer. That he was the true living way, the Perfon whom the Father had fent into the World to shew Men the paths of Eternal life, and that they could not miss of Heaven, if they did but keep to that way, which he had prefcribed and chalked out before them.

stracted between hopes and fears concerning his Resurrection, not yet fully fatisfied about it: Which engaged him the fooner to haften his appearance. that by the sensible manifestations of himself he might put the case beyond all possibilities of dispute. The very day whereon he arose he came into the John 20. 19. house where they were, while for fear of the Jews the doors were yet fast flut about them, and gave them sufficient assurance that he was really risen from the dead. At this meeting S. Thomas was abfent, having prohably never recovered their company, fince their last dispersion in the Garden, when every ones fears prompted him to confult his own fafety. At his return they told him that their Lord had appeared to them; but he obstinately refused to give credit to what they faid, or to believe that it was he, prefuming it rather a phantasm or mere apparition, unlesshe might see the very prints of the Nails, and feel the Wounds in his hands and fides. A strange piece of infidelity! Was this any more than what Moses and the Prophets had long fince foretold? had not our Lord frequently told them in plain terms that he must rise again the third day? could be question the possibility of it, who had so often seen him doe the greatest miracles? was it reasonable to reject the testimony of so many eye-witnesses, ten to one against himself, and of whose fidelity he was affured? or could he think that either themselves should be deceived, or that they would jest and trifle with him in so solemn and serious a matter? A stubbornness that might have betrayed him into an eternal infidelity. But our compassionate Saviour would not take the advantage of the Man's refractory unbelief, but on that day feven-night again came to them, as they were folemnly met at their devotions, and calling to Thomas, bad him look upon his hands, put his Fingers into the prints of the Nails, and thrust his Hand into the hole of his side, and satisfie his faith by a demonstation from sense. The man was quickly convinced of his errour and obstinacy, confessing that he now acknowledged him to be his very Lord and Master, a God omnipotent, that was thus able to rescue himself from

the powers of death. Our Lord replied no more, than that it was well he

believed his own fenses, but that it was a more noble and commendable act

of Faith to acquiesce in a rational evidence, and to entertain the doctrines

and relations of the Gospel upon such testimonies and assurances of the truth

of things, as will fatisfie a wife and fober man, though he did not fee them

3. THE Bleffed Jesus being gone to Heaven, and having eminently given gifts and miraculous powers to the Apostles, S. Thomas moved thereto by fome Divine intimation, is \* faid to have dispatched Thaddaus, one of \* Euseb. lib. 1. the Seventy Disciples to Abgarus Toparch of Edessa, (between whom and 6.13.2.2.6. our Saviour the letters commonly faid to have passed are still extant in Eusebius) whom he first cured of an inveterate distemper, and after converted him and his subjects to the Faith. The Apostoli-

cal Province assigned to S. Thomas (as \* Origen tells us) was Parthia, after which || Sophronius and others inform us, that he preached the Gospel to the Medes, Persians, Carmans, Hyrcani, Ballri-

with his own eyes.

\* Lib. 3. in.Gen. ap. Enfeb.lib. 3.c. 1.p. 7 1. Socr. lib. 1. c. 19. Clem. Recognit. lib. 9. p. 1.01. fac. 2. | Ap. Hier. de Script, in Thoma. Theod. de Leg.

ans, and the neighbour Nations. In Perfia, one of the \* Ancients (upon \* Auth. Oper. what ground I know not ) acquaints us, that he met with the Magi or Wife- men, Christianew, who came that long journey from the East to bring presents to our new- thomas 1 p. 176. born Saviour, whom he baptized, and took along with him as his companions and affiftants in the propagation of the Gospel. Hence he preached | chayloft. in and passed through | Æthiopia, that is, (that we may a little clear this Serm in XII.

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encouraged by a Vision, that assured him of the Divine Presence to assist

him. He travelled a great way into those Eastern Nations, as far as the

Island Taprobane, since called Sumatra, and the Country of the Brachmans,

preaching every where with all the arts of gentleness and mild \* perswa-

fives, not flying out into tart invectives, and furious heats against their Ido-

latrous practices, but calmly instructing them in the principles of Christiani-

ty, by degrees perswading them to renounce their follies, knowing that

confirmed habits must be cured by patience and long forbearing, by slow and

gentle methods; and by these means he wrought upon the People, and

brought them over from the groffest errours and superstition to the hearty

P• 534•

\* Hefych. in voc. Eizegi. Il Itin. D. Benj.

Tud. p. 98. \* Lib. 7. c. 69, 70. p. 408.

# Hist. lib. s.c.2. Chaldwa, whence | Tacitus does not onely make the Fews descendents from the Athiopians, as whose Ancestours came from Vr of the Chaldeans; but \* Hesychius makes the Inhabitants of Zagrus, a Mountain beyond Tygris. atho Ai Ai אלארץ כוש mentioned by Benjamin the few in his || Itinerary, the land of Cush or Æthiopia, the Inhabitants whereof are filled by \* Herodotus, of an hale avarollow Aldrones, the oriental Æthiopians, by way of distinction from those wie Alyunds. who lived South of Ægypt, and were under the same military Presecture with the Arabians, under the command of Arsames, as the other were joyned with the Indians, and in the same place are called of on A Adas AiSiones, the Afian Æthiopians. Having travelled through these Countries, he at last came to India. We are told by || Nicephorus, that he was at first unwilling to venture himself into those Countries, fearing he should find their manners as rude and intractable as their faces were black and deformed, till

c. 40. p. 201.

\* S. Metaphr. ad 21. Decem. n. 8, 9.

\* Maff. Hiftor. Indic. lib. 2.

p. 85.

belief and entertainment of Religion. 4. IN want of better evidence from Antiquity, it may not be amiss to enquire, what account the Portugals in their first discoveries of these Countries, received of these matters, partly from ancient Monuments and Writings, partly from conftant and uncontrolled Traditions, which the Christians whom they found in those parts, preserved amongst them. They tell \* us, that S. Thomas came first to Socotora, an Island in the Arabian Sea, thence to Cranganor, where having converted many, he travelled farther into the East, and having successfully preached the Gospel, returned back into the Kingdom of Cormandel, where at Malipur, the Metropolis of the Kingdom, not far from the influx of Ganges into the Gulph of Bengala, he began to erect a place for Divine worship, till prohibited by the Priests, and Sagamo, Prince of that Country. But upon the conviction of several miracles the work went on, and the Sagamo himself embraced the Christian Faith, whose example was soon followed by great numbers of his friends and subjects. The Brachmans, who plainly perceived that this would certainly spoil their Trade, and in time extirpate the Religion of their Country, thought it high time to put a stop to this growing Novelism, and resolved in Council, that some way or other the Apostle must be put to death. There was a Tomb not far from the City, whither the Apostle was wont to retire to his folitudes and private devotions; hither the Brachmans and their armed followers pursue the Apostle, and while he was intent at prayer, they first load him with darts and stones, till one of them coming nearer, ran him through with a Lance. His Body was taken up by his Disciples, and buried in the Church which he had lately built, and which was afterwards improved into a fabrick of great stateliness and magnificence. Gregory of \* Tours relates many miracles done upon the annual folemnities of his Martyrdom, and one standing miracle, an account whereof, he tells us, he

\* De glor. Martyr. lib. 1. cap. 32.p. 41.

received from one Theodorus, who had himself been in that place, viz. that in the Temple where the Apostle was buried there hung a Lamp before his Tomb, which burnt perpetually, without Oil or any Fewel to feed and nourish it, the light whereof was never diminished, nor by wind or any other accident could be extinguished. But whether Travellers might not herein be imposed upon by the crasty artifices of the Priests, or those who did attend the Church; or if true, whether it might not be performed by art, I leave to others to enquire. Some will have his Body to have been afterwards translated to Edessa, a City in Mesopotamia, but the Christians in the East constantly affirm it to have remained in the place of his Martyrdom, where (if we may believe || relations) it was after dug up with great cost and care || Mast. ib. lib. at the command of Don Emanuel Frea, Governour of the Coast of Cormandel, 8. p. 363. and together with it was found the Bones of the Sagamo, whom he had con-

5. WHILE Don Alfonso Sousa, one of the first Vice-Roys in India under otor. de no. John the Third, King of Portugal, refided in these Parts; certain Brass Tables Emman. lib. 30 were brought to him, whose ancient Inscriptions could scarce be read, till 1.120. at last, by the help of a Jew, an excellent Antiquary, they were found to contain nothing but a donation made to S. Thomas, whereby the King, who then reign'd, granted to him a piece of ground for the building of a Church. They tell us also of a famous Cross found in S. Thomas his Chapel at Malipur, wherein was an unintelligible Inscription, which by a Learned Bramin (whom they compelled to reade and expound it) gave an account to this effect. That Thomas a Divine person was sent into those Countries by the Son of God in the time of King Sagamo, to instruct them in the knowledge of the true God, that he built a Church, and performed admirable Miracles, but at last while upon his Knees at Prayer was by a Brachman thrust through with a Spear; and that that Cross stained with his bloud had been left as a memorial of these matters. An interpretation that was afterwards confirmed by another grave and learned Bramin, who expounded the Inscription to the very same effect. The judicious Reader will measure his belief of these things by the credit of the Reporters, and the rational probability of the things themselves, which for my part as I cannot certainly affirm to be

true, fo I will not utterly conclude them to be false. 6. FROM these first plantations of Christianity in the Eastern India's by our Apostle, there is said to have been a continued series and succession of Christians (hence called S. Thomas-Christians) in those Parts unto this day. The Portugals at their first arrival here found them in great numbers in several places, no less as some tell us, than fifteen or sixteen thousand Families. They are very poor, and their Churches generally

mean and fordid, wherein they had no Images of Saints, nor any reprefentations but that of the Cross; they are governed in Spiritual by a Lill 18:10. mean and fordid, wherein they had no Images of they are governed in Spirituals by an High-Prieft

verted to the Faith.

( whom some make an Armenian Patriarch, of the Sect of Nestorius, but in truth is no other than the Patriarch of Muzal, the remainder, as is probable, of the ancient Seleucia, and by fome though erroneously, stiled Babylon) refiding north-ward in the Mountains, who, together with twelve Cardinals, two Patriarchs and several Bishops, disposes of all affairs referring to Religion; and to him all the Christians of the East yield subjection. They promiscuoufly admit all to the Holy Communion, which they receive under both kinds of Bread and Wine, though instead of Wine, which their Country affords not, making use of the juice of Raisons, steep'd one Night in Water, and then pressed forth. Children, unless in case of sickness, are not baptized till the Fortieth day. At the death of Friends, their kindred and relations keep an Eight-days feast in memory of the departed. Every Lord's day they have their publick Assemblies for Prayer and Preaching, their devotions being managed with great reverence and folemnity. Their Bible. at least the New Testament, is in the Syriack Language, to the study where-of the Preachers earnestly exhort the People. They observe the times of Advent and Lent, the Festivals of our Lord, and many of the Saints, those especially that relate to S. Thomas, the Dominica in Albis, or Sunday after Easter, in memory of the famous confession which S. Thomas on that day made of Christ, after he had been sensibly cured of his unbelief; another on the first of July, celebrated not onely by Christians, but by Moors and Pagans, the People who come to his Sepulchre on Pilgrimage carrying away a little of the red Earth of the place where he was interred, which they keep as an inestimable treasure, and conceit it sovereign against Diseases. They have a kind of Monasteries of the Religious, who live in great abstinence and chaslity. Their Priests are shaven in fashion of a Cross, have leave to marry once, but denied a second time: No marriages to be dissolved but by Death. These rites and customs they solemnly pretend to have derived from the very time of S. Thomas, and with the greatest care and diligence do observe them

The End of S. Thomas's Life.

THE

## THE LIFE

OF

# S. JAMES the Less.







Matth. 27. 37. O Serus alem, Serus alem, thou that killey the prophets, & flowest them which are bent unto thee.

S. James the Leß proved to be the same with him that was Bishop of Jerusalem. His Kindred and Relations. The Son of Joseph by a former Wife. The Brethren of our Lord, who. His Country what. Our Lord's appearance to him after his Resurrection. Invested in the See of Jerusalem by whom and why. His authority in the Synod at Jerusalem. His great diligence and fidelity in his Ministery. The conspiracy of his Ememies to take away his Life. His Discourse with the Scribes and Pharifees about the Messah. His Martyrdom, and the manner of it. His Burial where. His Death resented by the Jews. His strictness in Religion. His Priesthood whence. His singular delight in Prayer, and essential when his great love and charity to Men.

Ifai. cap. 17.

His admirable Humility. His Temperance according to the rules of the Nazarite-Order. The love and respect of the People towards him. His Death an inlet to the destruction of the Jewish Nation. His Epistle when written. What the design and purpose of it. The Proto evangelium ascribed to him.

I. DEFORE we can enter upon the Life of this Apostle, some difficulty must be cleared, relating to his Person. Doubted it has been by some, whether this was the same with that S. James that was Bishop of Jerufalem, three of this Name being presented to us, S. James the Great, this S. James the Leβ (both Apostles) and a third sirnamed the Just, distinct (say they) from the former and Bishop of Jerusalem. But this (however pretending to some little countenance from antiquity) is a very great mistake, and built upon a sandy bottom. For besides that the Scripture mentions no more than two of this Name, and both Apostles, nothing can be plainer, than that that S. James the Apostle, whom S. Faul calls our Lord's Brother, and reckons with Peter and John one of the Pillars of the Church, was the same that presided among the Apostles (no doubt by virtue of his place, it being his Episcopal Chair) and determined in the Synod at Ferusalem. Nor do either Clemens \* Alexandrinus or

\* Duo 5 ระวองสภาง ไล่หอเรือเ • คร 6 ป หลา 🕒 , S XTI το megune Bandeis, xì con underwe ξύλω πληγείς e's Davalov erec () ο παραπομηθείς. Auta 3 Ta Sugie z, 6 Hand urnuorden yed. κωζον τ & songdy τκ κυείν. Clem. Alex. Hypotyp. lib. 7. ap. Euseb. lib. 2. c. 1. p. 38. H. Eccl. lib. 1. c. 12. p. 31. Lib. 2. cap. 1. p. 38.

Eusebius out of him mention any more than two. S. James put to death by Herod, and S. James the Just, Bishop of Jerusalem, whom they expresly affirm to be the same with him whom S. Paul calls the Brother of our Lord. Once indeed | Eufebius makes our S. Fames one of the Seventy, though \* elsewhere quoting a place of Clemens of Alexandria, he num-

bers him with the Chief of the Apostles, and expresly distinguishes him from the Seventy Difciples. Nay, \* S. Hierome, though when reprefenting the Opinion of others he flyles him the Thirteenth Apostle, yet || elsewhere when \* Comment. in speaking his own sense, sufficiently proves that there were but two, James p. 60. T. 5. Adv. Helvid. the Son of Zebedee, and the other the Son of Alphaus, the one sirnamed the Greater, the other the Less. Besides that the main support of the other Opinion is built upon the authority of Clemens his Recognitions, a Book in doubtfull cases of no esteem and value.

2. THIS doubt being removed, we proceed to the History of his Life. He was the Son (as we may probably conjecture) of Foseph (afterwards \* Comment. in Husband to the Blessed Virgin) and his first Wife, whom \* S. Hierome from Matth. 12. P. 38. Tradition styles Escha, Hippolytus Bishop of Porto calls Salome; and farther 1.9. Niceph adds, I that the was the Daughter of Aggi, Brother to Zacharias, Father to Base 13.3. John the Baptiff. Hence reputed our Lord's Brother, in the same sense that

he was reputed the Son of Foleph. Indeed we find several spoken of in the History of the Gospel, who were Christ's Brethren; but in what sense, was controverted of old. S. Hierome, Chrysostome, and some others will have \* H. Eccl. lib. 2. them fo called, because the Sons of Mary, Cousin-german, or according to c. 1. p. 38. Them to caned, because the Sons of the Virgin Mary. But \* Eu-Heref, XXVIII. Jebius, || Epiphanius, and the far greater part of the Ancients (from whom p.55. Cant. Naz. || Epiphanius, and the far greater part of the Ancients (from whom Heref, XXIX. especially in matters of fact, we are not rashly to depart) make them the p. 56. & contr. Children of Foleph, by a former Wife. And this feems most genuine and natural, the Evangelists seeming very express and accurate in the account which Haref. lxxviii. they give of them: Is not this the Carpenter's Son? Is not his Mother called Mary ? and his Brethren James, and Joses, and Simon, and Jude ? and his chrift. Orat. II. Sifters (whose Names, fays the foresaid Hippolytus, were Ester and Thamar) p. 844. Tom. 2.

Matth. 13.55,56. are they not all with us, whence then hath this man thefe things? By which it

is plain, that the Jews understood these Fersons not to be Christ's Kinsmen onely, but his Brothers, the fame Carpenter's Sons, having the fame relation to him that Christ himself had : though indeed they had more, Christ being but his reputed, they his natural Sons. Upon this account the Blessed Virgin is sometimes called the Mother of James and Joses; for so amongst the Women that attended at our Lord's Crucifixion, we find three

Matth. 27. 56. Mark 14. 40. eminently taken notice of, Mary Magdalen, Mary the Μαειάμ τ' Ιακώβε, κ Ιωση μεθέρα δρά τοις αλλοις ευαθγελικαίς άνομασιβοίμε, των θεοτοκόν Mother of James and Joses, and the Mother of Zebedee's Children. Where by Mary the Mother of James loc. fupr. land. and Joses, no other can be meant than the Virgin John 19. 25.

Mary: it not being reasonable to suppose that the Evangelists should omit the Bleffed Virgin, who was certainly there; and therefore S. John reckoning up the same Persons, expresly styles her the Mother of Fesus. And though it is true she was but S. James his Mother-in-law, yet the Evangelists might chuse fo to style her, because commonly so called after Joseph's death; and probably (as Gregory of Nyssa thinks) known by that Name all along, chusing that Ubi sup. Title that the Son of God, whom as a Virgin she had brought forth, might be better concealed, and less exposed to the malice of the envious Jews: nor is it any more wonder, that she should be esteemed and called the Mother of James, than that Joseph should be slyled and accounted the Father of Jesus; To which add that | Fosephus eminently skilfull in matters of Genealogy and | Antiquit. Full. defect, express fast that our S. James was the Brother of Jesus Christ. One Lao. c. 8: p698: thing there is that may feem to lie against it, that he is called the Son of Alphæus. But this may probably mean no more, than either that Foseph was so called by another Name (it being frequent, yea almost constant among the Fews for the same Person to have two Names, Quis unquam prohibuerit duobus vel tribus nominibus hominem unum vecari? as \* S. Augustin speaks in a paral- \* De Consens. Elel case) or (as a learned || Man conjectures) it may relate to his being a vangel. lib. 2. Disciple of some particular Sect or Synagogue among the fews, called Alpha- Bolduc. de ans, from Din denoting a Family or Society of devout and learned Men of Eccl. poft leg. fomewhat more eminency than the rest, there being as he tells us, many such a 7. P. 47. at this time among the fews; and in this probably S. Fames had entred himfelf, the great reputation of his Piety and strictness, his Wisedom, Parts and Learning rendring the conjecture above the censure of being trisling and contemptible.

3. OF the place of his Birth the Sacred Story makes no mention. The Jews in their \* Talmud (for doubtless they intend the same Person) style him \* Midr. Kobel. more than once איש כפר סכניא a man of the Town of Sechania; though where & Abod. Zarah that was, I am not able to conjecture. What was his particular way and En Mifchp. vid. course of life before his being called to the Discipleship and Apostolate, we body find no intimations of in the History of the Gospel, nor any distinct account concerning him during our Saviour's life. After the Refurrection he was honoured with a particular Appearance of our Lord to him, which though filently passed over by the Evangelists, is recorded by S. Paul, next to the manifesting himself to the Five Hundred Brethren at once, he was seen of James, 1 Cor. 15. 7. which is by all understood of our Apossle. | S. Hierome out of the Hebrew | De Script. Ec. Gospel of the Nazarens (wherein many passages are set down, omitted by the definition min. Evangelical Historians) gives us a fuller relation of it, viz. that S. James had folemnly fworn that from the time that he had drank of the Cup at the Institution of the Supper, he would eat Bread no more, till he faw the Lord rifen from the dead. Our Lord therefore being returned from the Grave, came and appeared to him, commanded Bread to be fet before him, which he took. bleffed, and brake, and gave to S. James, faying, Eat thy Bread, my Brother,

Euseb. lib. 2.

c. 23. p. 64.

Id. ib. p. 63.

for the Son of Man is truly rifen from among them that sleep. After Christ's Ascension (though I will not venture to determine the precise time) he was chosen Bishop of Jerusalem, preserved before all the rest, for his near relation \* Hegefip. apud unto Christ, for this we find to have been the reason why they chose \* Symeon to be his immediate Successour in that See, because he was after him our 6. 22. p. 142. || Clem. Al. Hz. Lord's next Kinsman. A consideration that made Peter and the two Sons of Bot. 1.6. at Eu-Zebedee, though they had been peculiarly honoured by our Saviour, not to 6b. La. 11-13. The proceedings of this high and honourable || Place, but freely chufe James the Just Phot. Ep. 117, contend for this high and honourable || Place, but freely chufe James the Just ad Theodof to be Bishop of it. This dignity is by some of the \* Ancients said to have been Monath, p. 158. conferred on him by Chrift himfelf, conflituting him Bilhop at the time of his A Gor, 15, 7, appearing to him. But it's safest with others to understand it of its being wid. Eufeb. 1.7 done by the Apostles, or possibly by some particular intimation concerning it, which our Lord might leave behind him.

4. TO him we find S. Paul making his Address after his Conversion, by whom he was honoured with the right hand of fellowship: to him Peter sent Gal. 1. 19. 2. 9. the news of his miraculous deliverance out of Prison, Go shew these things unto James, and to the Brethren, that is, to the whole Church, and especially Act. 12. 17. S. James the Bishop and Pastour of it. But he was principally active in the Synod at Ferufalem in the great controversie about the Mofaick Rites: for the case being opened by Peter, and farther debated by Paul and Barnabas, at last flood up S. James to pass the final and decretory sentence, that the Gentileconverts were not to be troubled with the bondage of the Fewish Yoke, onely that for a prefent accommodation some few indifferent Rites should be observed; ushering in the expedient with this positive conclusion, die in xe suc. I thus judge or decide the matter, this is my sentence and determination. A circumitance the more confiderable, because spoken at the same time when Peter was in Council, who produced no fuch intimation of his Authority. Had the Champions of the Church of Rome but fuch a passage for Peter's judiciary Auemstuige 1d- thority and Power, it would no doubt have made a louder noise in the World. noco averext than, Thou art Peter, or, Feed my sheep. aus (visit). Than, I bou art Peter, or, Feed my Joeep.
Το του, χ is kinem: an in fix the key to proper it is the second of the

5. HE administred his Province with all possible care and industry, omitting no part of a diligent and faithfull Guide of Souls; strengthening the weak, informing the ignorant, reducing the erroneous, reproving the obstinate, and by the constancy of his Preaching conquering the stubbornness of that perverse and refractary Generation that he had to deal with, many of the nobler and the better fort being brought over to a compliance with the Christian Faith. So carefull, fo fucceisfull in his charge, that he awakened the spite and malice of his Enemies to conspire his ruine: a fort of Men, of whom the Apostle has given too true a character, that they please not God, and are contrary to all men. Vexed they were to fee that S. Paul by appealing to Cafar had escaped their hands: Malice is as greedy and infatiable as Hell it felf, and therefore now turn their revenge upon S. James, which not being able to effect under Festus his Government, they more effectually attempted under the Procuratourship of Albinus his Successour, Ananus the Tounger, then High-priest, and of the Sect of the Sadducees, (πε) τὰς κείσεις ώμιοι παρα πάντας τες Ἰεδαίες, fays \* Josephus Ami- \* Josephus, speaking of this very passage, of all others the most merciles and quit. Jud. lib.20. implacable Justicers) resolving to dispatch him before the new Governour could arrive. To this end a Council is haftily fummoned, and the Apostle with some others arraigned and condemned as Violatours of the Law. But that the thing might be carried in a more plaufible and popular way, they fet

the Scribes and Pharifees (Crafts-masters in the arts of dissimulation) at work to ensnare him: who coming to him, began by flattering infinuations to set upon him. They tell him, that they all had a mighty confidence in him, and that the whole Nation as well as they gave him the tetlimony of a moft hegefu conjust man, and one that was no respecter of Persons; that therefore they defined here. red he would correct the errour and false Opinion which the People had of #b2.6.23 p.64. Jesus, whom they looked upon as the Messiah, and would take this opportunity of the universal confluence to the Paschal solemnity, to set them right in their notions about these things, and would to that end go up with them to the top of the Temple; where he might be feen and heard by all. Being advantageously placed upon a Pinnacle or Wing of the Temple, they made this address to him. Tell us, O Justus, whom we have all the reason in the World to believe, that seeing the People are thus generally led away with the Doctrine of Jesus that was crucified, tell us, What is this Institution of the crucified Jesus? To which the Apostle answered with an audible Voice; Why do ye enquire of Jesus the Son of man? he sits in Heaven on the right hand of the Majesty on high, and will come again in the Clouds of Heaven. The People below hearing it, glorified the blessed Jesus, and openly proclaimed Hosanna to the Son of David. The Scribes and Pharifees perceived now that they had over-shot themselves, and that instead of reclaiming, they had confirmed the People in their Errour; that there was no way left, but presently to dispatch him, that by his fad fate others might be warned not to believe him. Whereupon suddenly crying out, that Justus himself was seduced and become an Impostour, they threw him down from the Place where he stood. Though bruised, he was not killed by the fall, but recovered fo much strength, as to get upon his Knees, and pray to Heaven for them. Malice is of too bad a nature either to be pacified with kindness, or fatisfied with cruelty: Jealousie is not more the rage of a Man, than Malice is the rage of the Devil, the very foul and spirit of the Apostate nature. Little portions of revenge do but inflame it, and serve to flesh it up into a fiercer violence. Vexed that they had not done his work, they fell fresh upon the poor remainders of his life; and while he was yet at prayer, and that a Rechabite who stood by (which fays \* Epiphanius, Was \* Haref. 78. Symeon, his Kinfman and Successour) stept in and entreated them to spare P. 441. him, a just and a righteous Man, and who was then praying for them, they began to load him with a showre of stones, till one more mercifully cruel than the rest with a Fullers Club beat out his Brains. Thus died this good Man in the XCVI. Year of his Age, and about XXIV. Years after Christ's Ascension Epiph. ibid. into Heaven, (as Epiphanius;) being taken away to the great grief and regret of all good Men, yea of all fober and just Persons even amongst the Jews themselves; อีกาเ 🖰 อีอีกรท อีสายเหยรลางเ สมา ผลาน รั สองเม อี๋), หลา สอง ประจายแรง azeiBeis, Baptws fireynan 6771 retw, as \* Josephus himself confesses, speaking of \* Antiquit. Fud. this matter. He was buried (fays || Gregory Bishop of Tours) upon Mount lib.20.c.8.p.698. this matter. He was buried (1935) processed and wherein he had buried | De glor. Mar-Olivet, in a Tomb which he had built for himself, and wherein he had buried | De glor. Mar-Zacharias, and old Symeon: which I am rather inclinable to believe, than what pres. 33. \* Hegesippus reports, that he was buried near the temple in the place of his \* 49. Euch. Martyrdom, and that a Monument was there erected for him, which remained lib.2. c.23. p.65. a long time after. For the Fews were not ordinarily wont to bury within the City, much less so near the Temple, and least of all would they suffer him, whom as a Blasphemer and Impostour they had so lately put to death. 6. H E was a Man of exemplary and extraordinary piety and devotion.

educated under the strictest Rules and Institutions of Religion, a Priest (as we may probably guess) of the ancient Order of the Rechabites, or rather, # contr. Nazar. as || Epiphanius conjectures, nara + manaiav ispasivlus, according to the most Hares XXIX.

ancient order and form of Priesthood, when the Sacerdotal Office was the Pre-

Jam. 5. 17.

Epiph. Heref. LXXVIII.

p. 441.

rogative of the first-born: and such was S. James the Eldest Son of Foseph, and thereby fanctified and fet apart for it. Though whether this way of Priesthood at any time held under the Mosaick dispensation, we have no intimations in the holy flory. But however he came by it, upon some such account it Hegefip. apud must be, that he had a privilege (which the || Ancients say was peculiar to Euse. las-him, probably, because more frequently made use of by him than by any odar, p. 63. Epi-him, probably, because more frequently made use of by him than by any others) to enter sis 72 2/122. not into the Sanita Sanitarum or mass believe " but the Sanctuary, or holy place, whither the Priests of the Aaronical Order might come. Prayer was his constant business and delight, he seemed to live upon it, and to trade in nothing but the frequent returns of converse with Heaven: and was therefore wont to retire alone into the Temple to pray, which he always performed kneeling and with the greatest reverence, till by his daily Devotions his knees were become as hard and brawny as a Camels. And he who has told us, that the effectual fervent prayer of a righteous man availeth much, himself found it true by his own experience, Heaven lending a more immediate Ear to his Petitions, fo that when in a time of great drought he prayed for Rain, the Heavens prefently melted into fruitfull showres. Nor was his Charity towards Men less than his Piety towards God, he did good to all, watched over Mens fouls, and studied to advance their eternal interests; his daily errand into the Temple was to pray for the happiness of the People, and that God would not severely reckon with them: he could forgive his fiercest enemies, and overcome evil with good: when thrown from the top of the Temple, he made use of all the breath he had left in him, onely to send up this Petition to Heaven for the pardon of his Murtherers, I befeech thee, O Lord God, Heavenly Father, forgive them, for they know not what they doe.

7. HE was of a most meek humble temper, honouring what was excellent in others, concealing what was valuable in himfelf: the eminency of his relation, and the dignity of his place did not exalt him in lofty thoughts above the measures of his Brethren, industriously hiding whatever might set him up above the rest. Though he was our Lord's Brother, yet in the Inscription of his Epistle he styles himself but the Servant of the Lord Fesus, not so much as giving himself the Title of an Apostle. His Temperance was admirable. he wholly abstained from Flesh, and drank neither Wine nor strong Drink, nor ever used the Bath. His holy and mortified mind was content with the meanest accommodations, he went bare-foot, and never wore other than Linnen garments. Indeed he lived after the strictest rules of the Nazarite Order, \* Epiph. Hares and as the Miter, or Sacerdotal Plate ( 70 melador the \* Ancients call it ) XXIX. p. 56. ex which he wore upon his Head, evinced his Priefthood, which was rather afich er Harf. ter Melchifedeck's, or the Priesthood of the first-born, than the Aaronical Or-LXXVIII. der. so his never shaving his Head provided Viscous hards. and the great feverity of his Life, shewed him to appertain to the Nazarite Institution, to which he was holy (fays Hegesippus) or consecrated from his Mother's Womb. A Man of that Divine temper, that he was the love and wonder of his Age, and for the reputation of his holy and religious Life was univerfally styled, James the Just. Indeed the safety and happiness of the Na-

P. 441.

tion was reckoned to depend upon his Prayers and interest in Heaven, which gained him the honourable Διά τ΄ ώς Corlu τ δημιοσύνης διού εκαλεί το Δίαμος τ Ωελίαι, δ΄ ότιν έκληντεί, στιορή τό και, τ δημιοσύνη. Hunc Hegelippi boom feli-citer fane emedat by refittiin N. Fullerus nofter. Δι. τ τος βολίω τ δημιοσύ ης εκαλείτο Σαδ-Title of Oblias or Ozliam, the defence and fortress of the People; as if when he was gone, their Garrisons would be difmantled, and their strength laid level Jin, κὶ Ωζλιάμι. ὁ όἀν ἐλληνις), Δίκαι Ες τι-ειοχή τε λαθ. Miscellan. Sacr. lib. 3. c. 1. with the ground. And so we find it was, when some few Years after his Death the Roman Army broke in

upon them, and turned all into bloud and ruine. As what wonder if the Judgments of God like a Floud come rowling in upon a Nation, when the Sluces are plucked up, and the Moses taken away that before stood in the Gap to keep them out? Elisha died, and a Band of the Moabites invaded the Land. 2 King. 13. 20. In short, he was the delight of all good Men, in so much favour and estimation with the People, that they used to flock after \* him, and strive who \* Hieron. Com. should touch, though it were but the hem of his Garment; his very Episco- in c. 1. ad Gal. pal Chair, wherein he used to sit, being (as || Eusebius informs us) carefully || 165. T.o. preserved, and having a kind of veneration paid to it, even unto his time: 6.19. P. 295. loved and honoured not by his friends onely, but by his enemies, the \* Jews \* vid. fupr. in their Talmud mentioning James as a worker of Miracles in the Name of num. 3. Fesus his Master; yea the || wisest of them looked upon his Martyrdom as || Euseb. 1. 2. the inlet to all those miseries and calamities that soon after flowed in upon 6.23. P. 65. them. Sure I am that \* Josephus particularly reckons the Death of this \* Verba ejus cit. S. James, as that which more immediately alarm'd the Divine Vengeance, Euch low lawand halfned the universal ruine and destruction of that Nation.

8. HE wrote onely one Epistle, probably not long before his Martyrdom, as appears by some passages in it relating to the near approaching ruine of the Fewilh Nation. He directed it to the Fewilh Converts, dispersed up and down those Eastern Countries, to comfort them under sufferings, and confirm them against Errour. He saw a great degeneracy and declension of manners coming on, and that the purity of the Christian Faith began to be undermined by the loose doctrines and practices of the Gnosticks, who under a pretence of zeal for the legal rites generally mixed themselves with the Fews: he beheld Libertinism marching on a-pace, and the way to Heaven made soft and easie, Men declaming against good works as useless and unnecessary, and afferting a naked belief of the Christian Doctrine to be sufficient to salvation. Against these the Apostle opposes himself, presses Purity, Patience and Charity, and all the Vertues of a good Life, and by undeniable Arguments evinces that that Faith onely that carries along with it obedience and an holy life can justifie us before God, and entitle us to eternal Life. Besides this Epistle, there is a kind of preparatory Gospel ascribed to him, published under the Name of ΠΡΩΤΕΥΑΓΓΕΛΙΟΝ, (still extant at this Day) containing the defcent, birth and first Originals of Christ, and the Virgin Mary; at the end whereof the Authour pretends to have written it at a time, when Herod having raifed a great tumult in Ferusalem, he was forced to retire into the Wilderness. But though in many things consistent enough with the History of the Gospels, yet has it ever been rejected as spurious and Apocryphal, forged in that licentious Age, when Men took the boldness to stamp any Writing with the Name of an Apostle.

The End of the Life of S. James the Less.

THE

## THE LIFE

# S. SIMON the Zealot.



S. Simon's Martyrdom. ~



His Kindred. Whence styled the Cananite, and the Zealot. An enquiry into the nature and temper, and original of the Self of the Zealots among the Jews. An account of their wild and licentious practices. This no reflexion upon our Apossle. In what parts of the World he preached the Gospel. His planting Christianity in Astick. His removal into the West, and preaching in Britain. His Martyrdom there. By whom said to have preached and suffered in Perssa. The difference between him and Symeon Bishop of Jerusalem.

Matth. 10. 4. Mark 3. 18.

p. 596.

I. CAINT Simon the Apostle was, as some think, one of the four Brothers of our Saviour, Sons of Joseph by his former marriage, though no other evidence appear for it, but that there was a Simon one of the number; too infirm a foundation to build any thing more upon than a mere conjecture. In the Catalogue of the Apostles he is styled Simon the Cananite; whence fome, led by no other reason that I know of, than the bare found of the name, have concluded him born at Cana in Galilee; as for the \* Niceph. H. fame reason \* others have made him the Bridegroom, at whose marriage our Eccl. lib. 8. 6.30. Lord was there present, when he honoured the solemnity with his first Miracle, turning Water into Wine. But this word has no relation to his Country. or the place from whence he borrowed his Original, as plainly descending from קנא or קנא which fignifie Zeal, and denote a hot and fprightly temper. Therefore what some of the Evangelists call Cananite, others rendring the Hebrew by the Greek word flyle, Simon Zelotes, or the Zealot : So Ads 1. 13. dring the Hebrew by the Ortes thinks) from his burning zeal, and ardent affecwis & Assistant tion to his Master, and his eager desire to advance his Religion in the World, λου διάπνευν tion to his warm active temper, and zealous forwardness in some particular The way and profession of Religion before his coming to our Saviour.

Luke 6. 15. λικής πολιτείας

2. FOR the better understanding of this we are to know, that as there page. H. Ecd. were feveral Sects and Parties among the Jews, so was there one, either a di-lib 2.6.40 flind Sect. or at least a branch of the Pharifees. called the Sect of the † Zeaflinct Sect, or at least a branch of the Pharifees, called the Sect of the † Zea-+ ZRAUND, See lots: They were mighty affertours of the honour of the Law, and the strictness and purity of Religion, assuming a liberty to themselves to question notorious NOIM SOLD ZIF offenders, without staying for the ordinary formalities of Law, nay, when they thought good, and when the case required, executing capital vengeance upon them. Thus when a Blasphemer cursed God by the name of any Idol \* De Idolol. c. 2. (fays \* Maimonides) the אים or Zealots that next met him might imme-

Pfal. 106, 20.

Sett.12. pag. 19. diately kill him, without ever bringing him לבית דין before the Sanhedrim. They looked upon themselves as the Successiours of Phineas, who in a mighty passion for the honour of God, did immediate execution upon Zimri and Cozbi. An act which was counted unto him for righteousness unto all posterities for evermore, and God so well pleased with it, that he made with him and his seed after him the covenant of an everlasting Priesthood, because he was zealous for his God, and made an atonement for Ifrael. In imitation whereof these men took upon them to execute judgment in extraordinary cases, and that not onely by the connivance, but with the leave both of the Rulers and the People, till in after-times under a pretence of this, their zeal degenerated into all manner of licentiousness and wild extravagance, and they not onely became the Pests of the Commonwealth at home, but opened the door for the Romans to break in upon them, to their final and irrecoverable ruine; they were continually prompting the People to throw off the Roman yoke, and vindicate themselves into their native liberty, and when they had turned all things into hurry and confusion, themselves in the mean while fished in these troubled Waters. Fofephus gives a large account of them, and every-where bewails them as the I De Bell. Jud. great plague of the Nation. He tells us of \* them, that they scrupled not to lib.4. xx. 12.18. rob any, to kill many of the prime of Nobility, under pretence of holding p. 871. & feq. correspondence with the Romans, and betraying the liberty of their Country, openly glorying that herein they were the Benefactours and Saviours of the People. They abrogated the fuccession of ancient Families, thrusting obscure and ignoble Persons into the High-priest's Office, that so they might oblige the most infamous Villains to their Party; and as if not content to injure Men, they affronted Heaven, and proclaimed defiance to the Divinity it felf, brea-

king into and profaning the most holy place. Styling themselves Zealots (fays he) as if their undertakings were good and honourable, while they were greedy and emulous of the greatest wickednesses, and out-did the worst of men, Many attempts were made, especially by Annas the High-priest, to reduce them to order and fobriety. But neither force of arms, nor fair and gentle methods could doe any good upon them; they held out, and went on in their violent proceedings, and joyning with the Idumeans, committed all manner of out-rage, flaying the High-priests themselves. Nay, when Ferusalem was straitly besieged by the Roman Army, they ceased not to create tumults and factions within, and were indeed the main cause of the Jews ill success in that fatal War. 'Tis probable, that all that went under the notion of this Sect were not of this wretched and ungovernable temper, but that some of them were of a better make, of a more lober and peaceable disposition: And as it is not to be doubted, but that our Simon was of this Sect in general, so there's reafon to believe he was of the better fort. However this makes no more reflexion upon his being called to the Apostleship, than it did for S. Matthew, who was before a Publican, or S. Paul's being a Pharifee, and so zealously persecuting the Church of God.

3. BEING invested in the Apostolical Office, no farther mention appears of him in the History of the Gospel. Continuing with the Apostles till their dispersion up and down the World, he then applied himself to the execution of his charge. He is \* faid to have directed his journey towards Egypt, thence \* Niceph. lec. to Cyrene, and Africk (this indeed || Baronius is not willing to believe, be-figura landar. ing defirous that S. Peter should have the honour to be the first that plan- m. 38. ted Christianity in Africk) and throughout Mauritania and all Libya, preaching the Gospel to those remote and barbarous Countries. Nor could the coldness of the Climate benumb his zeal, or hinder him from shipping himfelf and the Christian Doctrine over to the Western Islands, yea, even to Britain it self. Here he preached, and wrought many miracles, and after infinite troubles and difficulties which he underwent (if we may believe our Authours, whom, though Baronius in this case makes no great account of, yet vii spra. never scruples freely to use their verdict and suffrage when they give in evidence to his purpose) suffered Martyrdom for the Faith of Christ, as is not onely affirmed by \* Nicephorus and || Dorotheus, but express owned in the \* Nicephorus in Greek \* Menologies, where we are told, that he went at last into Britain, and || Doroth in symplectic of the Color of the wind of many with the Doroth in a few in App. having enlightned the minds of many with the Doctrine of the Gospel, was F. 148. crucified by the Infidels, and buried there.

του στο του κατά του λόγω το δυαγγελίε φωτίτας, του του απέσων σαυςωθείς κỳ τεθείς θαίθε) દેવાના. Menolog. Grac. ad dem X. Maii.

4. I KNOW indeed that there want not those who tell \* us, that after \* Vid. Breviar, his preaching the Gospel in Egypt, he went into Mesopotamia, where he met Roman ad diem with S. Jude the Apostle, and together with him took his journey into Persia, Martyrol. Rom. when S. Juan the Apolice, and dogether when the Christian Faith, they were ad and dism to where having gained a confiderable harvest to the Christian Faith, they were ad and dism to the Christian Faith, they were ad and dism to the Christian Faith. both crowned with Martyrdom; which Baronius himself confesses to be foun-wid. illum ad ded upon no better authority, than the Passions of the Apostles, a Book which Ann. 68. n. 7. at every turn he rejects as trifling and impertinent, as false and fabulous. But however, wide is the mistake of || those who confound our Apostle with Sy- || Sophron. apud meen the fon of Cleophas, Successiour to S. James the Just in the See of Jeru-Hieronde Script. falem, who was crucified in the hundred and twentieth year of his Age, in fider de via of the perfecution under Trajan: The different character of their perfons, and is see with the account both of their Acts and Martyrdoms being sufficiently distinguished que T. cap. 23. in the Writings of the Church.

The End of S. Simon's Life.

Trees 5 co

## THE LIFE

O F

# S. J U D E

Math 15.5% As not this the Carpenter's Son'are nothing in James, & Jules, & Simon & JUDAS?

k 6.16 Judge the Brother of James.



Having preached & Gospel in Melopotamia, he went into Persia, where after he had pained great numbers to Christianity, he suffered marty rdom. Maxyrol. Rom Oct. 28.

The several names attributed to him in the Gospel. Thaddaus, whence. The custome of the Jews to alter their names, when bearing affinity with the great name Jehovah. The name Judas why distastefull to the Apostles. Lebbaus, whence derived. His Parentage, and Relation to our Lord. The Question put by him to Christ. Whether the same with Thaddaus sent to Edella. In what places he preached. His death. His married condition. The story of his Grandchildren brought before Domitian. His Epistle, and why questioned of old. Its Canonicalness vindicated. The Book of Enoch, and what its authority. The contention between Michael and the Devit about Moses his Body, whence borrowed. S. Jude proved to be the Authour of this Epistle. Grotius

The Life of S. I U D E.

his conceit of its being written by a younger Jude, rejected. Its affinity with the Second Epistle of S. Peter. The design of it.

THERE are three feveral names by which this Apostle is described in the History of the Gospel, Jude, Thaddaus and Lebbaus, it being usual in the holy Volumes for the same person to have more proper names than one. For the first, it was a name common amongst the Jews, recommended to them as being the name of one of the great Patriarchs of their Nation. This name he feems to have changed afterwards for Thaddaus, a word spinging from the same root, and of the very same import and fignification, which might arise from a double cause: Partly from the superflutious veneration, which the Jews had for the name Jehova (the Nomen Teregreduced, or name confifting of four letters) which they held unlawfull to be pronounced by any but the High-priest, and not by him neither, but at the most solemn times. Hence it was, that when any Man had a name, wherein there was the major part of the letters of this ineffable title ( and fuch was Jebuda or Juda) they would not rashly pronounce it in common usage, but chose rather to mould it into another like it, and of the same importance, or that which had a near affinity and refemblance with it: Partly from a particular diflike of the name of Judas among the Apostles, the bloudy and treasonable practices of Judas Iscariot having rendred that name very odious and detestable to them. To prevent therefore all possibility of mistake, and that they might not confound the righteous with the wicked, S. Matthew and Mark never call him by this, but by fome other name; as no question for the fame reason he both styles himself, and is frequently called by others, Judas the Brother of James; and that this was one great defign of it, the Evangelist plainly intimates, when speaking of him, he says, Judas not Iscariot. For his name Lebbæus, it feems to have been derived either from מ an heart, whence S. Hierome renders it Corculum, probably to denote his wifedom and prudence. or else from a Lion, and therein to have respect to old Jacob's prophecy concerning Judah, That he should be as a Lion, an old Lion, and as a Lion's whelp, which probably might have a main stroke in fastning this name upon S. fude. From this Patriarchal prophecy, we are \* told, that one of the Schools or Synagogues of Learned Men among the Jews (who to avoid confusion were wont to distinguish themselves by different appellations) took сар. 7. р. 47,48. occasion to denominate themselves Labii, as accounting themselves the Scholars and descendents of this Lion-like son of Jacob; and that S. Jude was of this fociety, and because of his eminency among them retained the title of Labius, or as it was corruptly pronounced, Lebbæus. I confess I should have + Light. H. thought the conjecture of a Learned + man very probable, that he might Hebr. in Marth. have derived this name from the place of his nativity, as being born at Lebba, a Town which, he tells us, || Pliny speaks of in the Province of Galilee, not far from Carmel, but that it is not Lebba, but Jebba in all Copies of Pliny that I have feen. But let the Reader please himself in which conjecture he likes beft.

P. 147. || Hift. Nat. lib. 5. c. 19.

\* Bolduc. de

Eccl. post leg.

c. 40. p. 202. Matth. 13. 55. Animadv. in Euseb. Chron. p. 205.

2. FOR his Descent and Parentage, he was of our Lord's Kindred, \* H. Eccl. lib. 2. \* Nicephorus truly making him the fon of Joseph, and Brother to James Bishop of Jerusalem; that there was a Jude one of the number is very evident, Are not his Brethren James, and Joses, and Simon, and Judas? which makes me the more to wonder at Scaliger, who so considently denies that any of the Evangelists ever mention a Jude the brother of our Lord. S. Hierome seems often to confound him with Simon the Zealot, whose title he ascribes to him, though fecond thoughts fet him right, as indeed common advertency could

do no less, so plain is the account which the Evangelists give of this matter. When called to the Discipleship we find not, as not meeting with him, till we find him enumerated in the Catalogue of Apostles; nor is any thing particularly recorded of him afterwards, more than one question that he pro- John 14, 22. pounded to our Saviour, who having told them what great things he and his Father would do e and what particular manifestations after his Resurrection he would make of himself to his sincere disciples and followers, S. Tude ( whose thoughts as well as the rest were taken up with the expectations of a temporal Kingdom of the Messiah) not knowing how this could consist with the publick folemnity of that glorious state they looked for, asked him, what was the reason that he would manifest himself to them, and not to the World. Our Lord replied, that the world was not capable of these Divine manifestations, as being a stranger, and an enemy to what should fit them for fellowship with Heaven; that they were onely good Men, persons of a Divine temper of mind, and religious observers of his Laws and Will, whom God would honour with these familiar converses, and admit to such particular acts of grace and favour.

3. \* EUSEBIUS relates that foon after our Lord's Ascension S. Tho-\* H. Eccl. lib. 4. mas dispatched Thaddaus the Apostle to Abgarus Governour of Edessa, Where 6-13. P. 32. he healed diseases, wrought miracles, expounded the doctrines of Christianity and converted Abgarus and his people to the Faith: For all which pains when, the Toparch offered him vast gifts and presents, he refused them with a noble fcorn, telling him, they had little reason to receive from others, what they had freely relinquished and left themselves. A large account of this whole affair is extant in Eufebius, translated by him out of Syriack from the Records of the City of Edela. This Thaddaus || S. Hierome expressly makes to be our || Comment. in S. Fude, though his bare authority is not in this case sufficient evidence; es-Matth. c. 101 pecially fince Eufebius makes him no more than one of the feventy Disciples, which he would scarce have done, had he been one of the Twelve. He calls him indeed an Apostle, but that may imply no more than according to the large acception of the word, that he was a Disciple, a Companion, and an Affiftent to them, as we know the Seventy eminently were. Nor is any thing more common in ancient Ecclefiaftick Writers, than for the first planters and propagaters of Christian Religion in any Country to be honoured with the name and title of Apostles. But however this be, at his first setting out to preach the Gospel, he went up and down Judaa and Galilee, then through Samaria into Idumea, and to the Cities of Arabia, and the neighbour Countries, and after to Syria and Mesopotamia. \* Nicephorus adds, that \* Nicephot. he came at last to Edessa, where Abgarus was Governour, and where the Ecch. 1.2 c. 432 other Thaddaus, one of the Seventy had been before him. Here he perfec- P. 202. ted what the other had begun, and having by his Sermons and Miracles established the Religion of our Saviour, died a peaceable and a quiet death; though | Dorotheus makes him flain at Berytus, and honourably buried there. Smooth de vit. By the almost general consent of the Writers of the Latin Church he is said & mort. App. to have travelled into *Persia*, where after great success in his Apostolical Mi. in Bable Pp. nistery for many years, he was at last for his free and open reproving the su. Tamas P. 148: perstitious rites and usages of the Magi cruelly put to death.

4. THAT he was one of the married Apostles sufficiently appears from his viewel, or Grandsons mentioned by \* Eusebius, of whom Hegestopus gives \* Apad Euseb. this account. Domitian the Emperour, whose enormous wickednesses had lib 3.0.20, p.89; awakened in him the quickest jealousies, and made him suspect every one that might look like a corrival in the Empire, had heard that there were fome of the line of David, and Christ's kindred that did yet remain. Two

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De quo in Ascensione Mossi (cujus libelli memi a nit in Epistola Apostolus Judas) Michael Archan-gelus cum Diabolo disputans de Corpore Mossi, air

Diabolo, Inspiratum serpentem causam extitisse pra-

Mootes , memoratus Athan. in Synops. S. Script.

Grandchildren of S. Jude the Brother of our Lord were brought before him: Having confessed that they were of the Race and posterity of David, he asked what possessions and estate they had: they told him that they had but a very few acres of Land, out of the improvement whereof they both paid him Tribute, and maintained themselves with their own hard labour, as by the hardness and callousness of their hands (which they then shewed him) did appear. He then enquired of them concerning Christ, and the flate of his Kingdom, what kind of Empire it was, and when and where it would commence. To which they replied, That his Kingdom was not of this World, nor of the Seigniories and Dominions of it, but Heavenly and Angelical, and would finally take place in the end of the World, when coming with great glory, he would judge the quick and the dead, and award all Men recompences according to their works. The iffue was, that looking upon the meanness and simplicity of the Men, as below his jealousies and fears, he dismissed them without any severity used against them; who being now beheld not onely as Kinfmen, but as Martyrs of our Lord, were honoured by all, preferred to places of authority and government in the Church. and lived till the times of Trajan.

5. S. Jude left onely one Epiftle, of Catholick and universal concernment, infcribed at large to all Christians. It was some time before it met with general reception in the \* Church, or was taken notice of. The Authour in-\* Eufeb. lib. 2. deed styles not himself an Apostle, but no more does S. James, S. John, nor fometimes S. Paul himself. And why should he fare the worse for his humility, onely for calling himself the fervant of Christ, when he might have added not onely Apostle, but the Brother of our Lord? The best is, he has added what was equivalent, Jude the Brother of James, a character that can belong to none but our Apostle; beside, that the Title of the Epistle, which is of great Antiquity, runs thus, The general Epistle of Jude the Apostle. One great argument, as | S. Hierome informs us, against the authority of this

Epistle of old, was its quoting a passage out of an Apocryphal Book of Enoch.

This Book called the Apocalypse of Enoch was very early extantin the Church,

frequently mentioned, and passages cited out of it by

Irenaus, Tertullian, Clemens Alexandrinus, Origen,

and others, some of whom accounted it little less than

Canonical. But what if our Apostle had it not out of

this Apocryphal Book, but from some prophecy cur-

rent from age to age, handed to him by common tra-

Eccl. in Juda.

Scio Scripturam Enoch, que hunc ordinem An-gelis dedit, non recipi à quibusdam, quia nec in Armarium Judaicum admittitur. Opinor non putaverunt illam ante Cataclysmum editam, post eum casum Orbis omnium rerum abolitorem, salvam esse potuisse. Si ista ratio est, recordentur, Gc. Sed cum Enoch eadem Scriptura etiam de Domino præ-dicarit, à nobs quidem nibil omnino rejiciendum eff, quod pertinent ad nos. A Judsis potelt jam videri propierea rejecta, ficut ey catera ferè qua Chriftum fonant. Eò accedit quod Enoch apud Ju-dam Apostolum testimonium possider. Tercull. de Cult. Fæmin. lib. 1. c. 3. p. 151.

Vid. Hierom. Comment. in Tit. c.1. p.249.T.9.

dition, or immediately revealed to him by the Spirit of God? But suppose it taken out of that Book going under Enoch's name, this makes nothing against the authority of the Epiftle; every thing, I hope, is not prefently false, that's contained in an Apocryphal and Uncanonical writing, nor does the taking a fingle testimony out of it any more infer the Apostles approbation of all the rest. than S. Paul's quoting a good fentence or two out of Menander, Aratus, and Epimenides, imply that he approved all the rest of the writings of those Heathen Poets. And indeed nothing could be more fit and proper than this way, if we confider that the Apostle in this Epistle chiefly argues against the Gnoflicks, who mainly traded in fuch Traditionary and Apocryphal writings, and probably in this very Book of Enoch. The fame account may be given

of that other passage in this Epistle concerning the contention between Michael the Archangel and the Devil about the burial of Moses his Body, no where extant in the holy Records, supposed to have been taken out of a Fewish

writing called פטירת משוד or the Dismission of Moses, mentioned by some of the Greek Fathers under the title of Arasans Morens, or the Ascention of Moses, in which this passage was upon record. Nor is it any more a wonder that S. Fude should doe this, than that S. Paul should put down James and Jambres for that S. Paul should put down James and Jambres for Miles confidence to the down James and Jambres for Miles confidence to the down James and Jambres for Miles confidence to the down James and which he must either derive from Tradition, or fetch Tom. 2.1.134 confer quaex hoc libro haber Clem. out of fome Uncanonical Authour of those times,

Alexandr. Strom. 1. 6. p. 679, 680. there being no mention of their names in Moses his relation of that matter. But be these passages whence they will, 'tis enough to us, that the Spirit of God has made them Authentick, and confecrated them part of the holy

6. BEING thus fatisfied in the Canonicalness of this Epistle, none but S. Jude could be the Authour of it; for who but he was the Brother of S. James? a character by which he is described in the Evangelical story more than once. \* Grotius indeed will needs have it written by a younger Jude, \* Annot in init; the fifteenth Bilhop of Ferufalem, in the reign of Adrian; and because he saw Epist. Jud. that that passage [the Brother of James] stood full in his way, he concludes without any shadow of reason, that it was added by some Transcriber. But is not this to make too bold with Sacred things? is not this to indulge too great a liberty? this once allowed, 'twill foon open a door to the wildest and most extravagant conjectures, and no Man shall know where to find surefooting for his Faith. But the Reader may remember what we have elsewhere observed concerning the Posthume Annotations of that learned Man. Not to fay that there are many things in this Epistle that evidently refer to the time of this Apostle, and imply it to have been written upon the same occasion, and about the same time with the second Epistle of Peter, between which and this there is a very great affinity both in words and matter, nay, there want not | fome that endeavour to prove this Epiftle to have been | Bolduc, prei written no less than twenty seven years before that of Peter, and that hence lud, in Epift. it was that Peter borrowed those passages that are so near a-kin to those in Jud. 10.00. this Epistle. The design of the Epistle is to preserve Christians from the in- Ecch post leg. fection of Gnosticism, the loose and debauched principles vented by Simon Magus and his followers, whose wretched doctrines and practices he briefly and elegantly represents, perswading Christians heartily to contend for the Faith that had been delivered to them, and to avoid these pernicious Seducers as pests and fire-brands, not to communicate with them in their fins, lest they perished with them in that terrible vengeance that was ready to overtake

The End of S. Jude's Life.

Gg 2

THE

# THE LIFE S. MATTHIAS.

S. MATHIAS



Hepreached the Gospell in Ethiopia, fuffered Martyrdome and was buried there. S. Hierom.



Hebr. u. 37. They were stoned, they were sawn afun they were termited, were slam with the sward.

S. Matthias one of the Seventy. Judas Iscariot, whence. A had Minister nulls not the ends of his Ministration. His worldly and coverous temper. His monstrous ingratitude. His hetraying his Master, and the aggravations of the sin. The distraction and horrowr of his mind. The miserable state of an evil and guilty Conscience. His violent death. The election of a new Apostle: The Candidates, who. The Lot cast upon Matthias. His preaching the Gospel, and in what parts of the World. His Martyrdom when, where, and how. His Body whither translated. The Gospel and Traditions vented under his mame.

I. CAINT Matthias not being an Apostle of the first Election, immediately called and chosen by our Saviour, particular remarks concerning him are not to be expected in the History of the Gospel. He was one of our Lord's Disciples (and probably one of the Seventy) that had attended on him the whole time of his publick Ministery, and after his death was elected into the Apostleship upon this occasion. Judas Iscariot (so called, probably, from the place of his nativity, איש קריורז a man of Kerioth, a City anciently fituate in the Tribe of Judah) had been one of the Twelve, immediately called by Christ to be one of his intimate Disciples, equally impowered and commissioned with the rest to preach and work Miracles, was numbred with them, and had obtained part of their Ministery. An I yet all this while was a Man of vile and corrupt defigns, branded with no meaner a character, than Thief and Murtherer. To let us see that there may be bad Servants in Christ's own Family, and that the wickedness of a Minister does not evacuate his Commission, nor render his Office useless and inessectual. The unworthiness of the instrument hinders not the ends of the ministration: Seeing the efficacy of an ordinance depends not upon the quality of the Person, but the Divine institution, and the bleffing which God has entailed upon it. Judas preached Christ no doubt with zeal and fervency, and for any thing we know, with as much success as the rest of the Apostles; and yet he was a bad Man, a Man acted by fordid and mean defigns, one that had proftituted Religion and the honour of his place to covetousness and evil arts. The love of Money had so intirely possessed his thoughts, that his resolutions were bound for nothing but interest and advantage. But they that will be rich fall into temptation and a fnare. This covetous temper betrayed him, as in the iffue to the most fatal end, so to the most desperate attempt, वंगु नि नियमप्रका वेग्रास्थावीन, as Origen calls the putting Christ to death, the most prodigious impiety that the Sun ever shone on, the betraying his innocent Lord into the hands of those, who he knew would treat him with all the circumstances of infolent fcorn and cruelty. How little does kindness work upon a difingenuous mind! It was not the honour of the place, to which when thousands of other were passed by, our Lord had called him, the admitting him into a free and intimate fellowship with his person, the taking him to be one of his peculiar domesticks and attendants, that could divert the wretch from his wicked purpose. He knew how desirous the great Men of the Nation were to get Christ into their hands, especially at the time of the Passover, that he might with the more publick disgrace be facrificed before all the People, and therefore bargains with them, and for no greater a fum than under four pounds, to betray the Lamb of God into the paws of these Wolves and Lions: In short, he heads the party, conducts the Officers, and fees him delivered into their hands.

2.  $\dot{BUT}$  there's an active principle in Man's breast , that seldom suffers daring Sinners to pass in quiet to their Graves: Awakened with the horrour of the fact, Conscience began to rouze and follow close, and the Man was unable to bear up under the furious revenges of his own mind: As indeed all willfull and deliberate fins, and especially the guilt of bloud, are wont more senfibly to alarm the natural notions of our minds, and to excite in us the fears of fome prefent vengeance that will feize upon us. And how intolerable are those scourges that lash us in this vital and tender part? The spirit of the Man finks under him, and all supports snap asunder: As what ease or comfort can he enjoy, that carries a Vultur in his bosome, always gnawing and preying

upon his heart? Which made \* Plutarch compare an \* Tò the ownerses of San O cor out of the evil Conscience to a Cancer in the breast, that perpe-Juxii F metapihenas alpaareras dei zi viarous

tually gripes and stings the Soul with the pains of an intolerable repentance. Guilt is naturally troublesome and uneasie, it disturbs the peace and serenity of the mind, and fills the Soul with florms and thunder. || Did ever any harden himself against God, and prosper? And indeed how should he, when God has such a powerfull and invisible executioner in his own bofome ? Whoever rebells against the Laws of his duty, and plainly affronts the dictates of his Conscience, does that moment bid adieu to all true repose and quiet, and expose himself to the severe resentments of a felf-tormenting mind. And though by fecret arts of wickedness he may be able possibly to drown and stifle the voice of it for a while, yet every little affliction or petty accident will be apt to awaken it into horrour, and to let in terrour like an armed Man

λα τὰ δ' ἐκτιλέων, α σε μά μετέπωτ' ἀνίήση. Pythag. in aur. carm. in quem locum bac inter a-lia Hierocles, optima, prossus & huic loco satis apposita. Τι ότελ Ο όπος κίαις, η φόνοις, η άλλαις ποι κακο τραγίαις ληθουάς χείματα, ε πλυτείν noi extengenieu salinde geigenen, a sandi noi extengenieu salinde geigenen, a daze ni kon i gori kin i diamothen i zon, d. d.z. nio pankor omtoleve vi kenzir i ker advano pi elepanikora via de menzir i ker advano pi elepanikora via delen via e daze sandi kenzir i daze via elepanikora i kenzir ili. daze delen i daze via engenen dazioni pi elepanikora via elepanikora pengenen dazioni pi elepanikora via elepanikora engenen dazioni pi elepanikora via engenen engenen elepanikora pi elepanikora elepanikora engenen elepanikora pi elepanikora elepanikora elepanikora elepanikora elepanikora pelen kalasi via via elepanikora elepani

csaπολοίπει. Plut. de Anim. tranquil. p.476. 'Αλ-

upon him. A torment infinitely beyond what the most ingenious Tyrants could ever contrive. Nothing so effectually invades our ease, as the reproaches of our own minds. The wrath of Man may be endured, but the irruptions of Conscience are irresistible; it is To over and xwal xwal (as Chrysostome very elegantly styles it) to be cheaked or strangled with an evil Conscience, which oft reduces the Man to such distresses, as to make him chuse death rather than life. A fad instance of all which we have in this unhappy Man: who being wearied with furious and melancholy reflexions upon what was past, threw back the wages of iniquity in open Court, and dispatched himself by a violent death: Vainly hoping to take fanctuary in the Grave, and that he should meet with that ease in another World which he could not find in this. He departed, and went and hanged himself, and falling down burst asunder, and his bowels gushed out: Leaving a memorable warning to all treacherous and ingratefull, to all greedy and covetous Persons, not to let the World infinuate it felf too far into them; and indeed to all to watch and pray that they enter not into temptation. Our present state is slippery and insecure; Let him that thinketh he standeth, take heed lest he fall. What privileges can be a fufficient fence, a foundation firm enough to relie upon, when the Miracles, Sermons, favours, and familiar converses of Christ himself could not secure one of the Apostles from so fatal an Apostasie?

The Life of S. MATTHIAS.

3. A VACANCY being thus made in the College of Apostles, the first thing they did after their return from Mount Olivet, where our Lord took his leave of them, to S. John's house in Mount Sion (the place, if we may believe \* Nicephorus, where the Church met together) was to fill up their num- \* H. Eccl. 1.41 ber with a fit proper Person. To which purpose Peter acquainted them, that a.t. p. 131, Judas, according to the prophetical prediction, being fallen from his miniftery, it was necessary that another should be substituted in his room, one that had been a constant companion and disciple of the holy Fesus, and consequently capable of bearing witness to his life, death and refurrection. Two were propounded in order to the choice, Joseph called Barfabas, and Justus (whom some make the same with foses one of the brothers of our Lord) and Matthias, both duly qualified for the place. The way of election was by Lots, a way frequently used both among Jews and Gentiles for the determination of doubtfull and difficult cases, and especially the chusing Judges and Magistrates: And this way was here taken (fays one of the † Ancients ) on pur + Ambros to pose to comply with the old custome observed among the Jews, that in the tuc. c. t. p. 15. election of an Apostle, they might not seem to depart from the way that had

Contr. Celf.

|| De Ecclef. Hie- been used under the legal state, the Pseudo-Dionysius, || Authour of the Eccle-

rach. c. s. S. S. fiaftick Hierarchy, together with his two \* Paraphrafts, expresly fays, that it 1. 367. Was not a lot that was us'd in this case, to determine the matter, but Stagzip. 376. Pachym. 16ν τι δώρον, or σύμβολόν τι τι δύτεριλύμενε, fome immediate and extraor-1833 dinary from from Heaven falling upon the Candidate and different condinary fign from Heaven, falling upon the Candidate, and discovering him to be the person chosen by God. But this is directly contrary to the very words of the Sacred Story, which fay, that they gave forth the lots, and that the lot fell upon Matthias. And this course the Apostles the rather took, because the Holy Ghost was not yet given, by whose immediate dictates and inspiraations, illimo tions they were chiefly guided afterwards. And that the business might pro-20 Treoute hr. Chryfoft in loc. ceed with the greater regularity and fuccess, they first solemnly make their address to Heaven, that the Omniscient Being that governed the World, and perfectly understood the tempers and dispositions of Men, would immediate-

> to take that part of the Apostolick charge, from which Judas was so lately fallen. The Lots being put into the Urn, Matthias his name was drawn out.

> and thereby the Apostolate devolved upon him. 4. NOT long after the promised powers of the Holy Ghost were conserred upon the Apostles, to fit them for that great and difficult employment. upon which they were fent: And among the rest S. Matthias betook himself to his Charge and Province. The first-fruits of his Ministery he spent in Ju-

ly guide and direct the choice, and shew which of these two he would appoint

dea, where having reaped a confiderable harvest, he betook himself to other † Petr. de Natal. Provinces. An † Authour, I confess, of no great credit in these matters, tells us, that he preached the Gospel in Macedonia, where the Gentiles to make an experiment of his Faith and Integrity, gave him a poisonous and intoxicating lib. 3. c. 149. potion, which he chearfully drunk off, in the name of Christ, without the least prejudice to himself; and that when the same potion had deprived above two hundred and fifty of their fight, he laying his hands upon them, restored them to their fight: with a great deal more of the same stamp, which I have neither faith enough to believe, nor leifure enough to relate. The Greeks with more probability report him to have travelled Eastward, he came (savs H. Eccl. 1.2. | Nicephorus) into the first, (fays \* Sophronius) into the second Æthiopia, and 2. 30. p. 203. In both, I believe, it is a mistake, either of the Authours or Transcribers, for

Script. Eccl. in Cappadocia, his residence being principally near the irruption of the River Apfarus, and the Haven Hyssus; both places in Cappadocia. Nor is there any Æthiopia nearer those places than that conterminous to Chaldaa, whereof before. And as for those that tell us, that he might well enough preach both in the Asian and African Æthiopia, and that both might be comprehended under that general name, as the Eastern and Western parts of the World were heretofore contained under the general title of the India's, it's a fancy without any other ground to stand on, than their own bare conjecture. The place whither he came was very barbarous, and his usage was accordingly. For here meeting with a People of a fierce and intractable temper, he was treated by them with great rudeness and inhumanity, from whom after all his labours and fufferings, and a numerous conversion of Men to Christianity, he obtained at last the crown of Martyrdom, Ann. Chr. LXI. or as others, LXIV.

† 5.5mbf. de vit. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the manner of his death. † Do-App. in Bibl. Pp. Little certainty can be retrieved concerning the history can be retrieved c App. in Biol. rp. 12m. 2, 1.48. rotheus will have him to die at Sebaflople, and to be buried there near the || Colon. Im || Temple of the Sun. An ancient || Martyrologie reports him to have been feized || ptf. 1490. and || burtho Temple of the Sun. An ancient || Martyrologie reports him to have been feized || ptf. 1490. and || burtho Temple of the Sun. An ancient || Martyrologie reports him to have been feized || ptf. 1490. and || burtho Temple of the Sun. An ancient || burtho Temp by the Fews, and as a blasphemer to have been first stoned, and then beheaded.

But the \* Greek Offices, seconded herein by several ancient Breviaries, tell us that he was crucified, and that as Judas was hanged upon a Tree, fo Matthias

\* 'EEAADes apbels 'Isdas on Beix". Eignader aedeis Mardia emi guns "Ηρθη άμφ' ένατη ξύλφ ΙύθεΘ Ματθίας.

fuffered upon a Cross. His Body is said to have been Mænæon Grecor. ad diem IX. August. apud Bolland. de vit. SS. ad Febr. XXIV. Tom. 3. kept a long time at Ferufalem, thence thought, by Helen the Mother of the Great Constantine, to have been translated to Rome, where some parts of it are shewed with great vene- \* Vid. Chr. ration at this day. Though \* others with as great eagerness, and probably treverof lib. 2. as much truth, contend that his Relicks were brought to, and are still pre-p. 658. 6. feripferved at Triers in Germany, a controversie wherein I shall not concern my parte contendenfelf. His memory is celebrated in the Greek Church August the IX, as ap- ies ap. Boll. loc. pears not onely from their Menologies, but from a Novel + conflitution of Ma. it. p. 435, nucl Commenus, appointing what holy days should be kept in the Church, while Gr. Rom. lib. 2. the Western Churches keep February XXIV. facred to his memory. Among 1 161, 122, 132 many other Aportyphal Writings attributed to the Aposles, there was a Gospel case, pp. Org. published under his name, mentioned by || Euclius and the Aricients, and mec. Hom. to condemned with the reft by \* Gelafius Bilhop of Rome, as it had been rejected fue Tome, prof. in by others before him: Under his name also there were extant Traditions, ci.\* Por. Pent. is ted by (a) Clemens of Alexandria, from whence no question it was that the Sand. Rom. Nicolaitans borrowed that faying of his, which they abused to so vile and Sed. Garam. beaftly purposes, as under the pretended patronage of his name and doctrines (a) Strom. lib.2; the Marcionites and (b) Valentinians defended some of their most absurd and lib 3, p. 436. (b) libid impious opinions.

(b) Ideal lib 1, p. 765.

The End of S. Matthias's Life.

Hh

## THE LIFE

O F

# S. MARK the Evangelift.

The Evangelist S. Mark.



He having been the Coädiutor of S. Paul & S. Peter severally, at Alexandria planted & governd a Chünch and there by the violence of the Pagan multitude suffered Martyrdon, AD. 64. Baron & Centur



deliverance, that they might obtain a bette resurrection.

Of whom the world was not worthy.

His Kindred, and difinition from others of the same Name. Whether one of the Seventy. His Conversion. His attendance upon Peter, and preaching the Cossel in Italy, and at Rome. His planting Christianity at Alexandria, and great success there. An account of the Therapeutæ (mentioned by Philo) and their excellent manners, rules, and way of life. These proved not to have been Christians by several arguments. The original of the missake whence. S. Mark's preaching in the Parts of Africk. His return to Alexandria, and diligence in his Ministery. The manner of his Martyrdom. The time of it enquired into. The description of his Person. His Gospel, when and where written, and why said to be Peter's. His great impartiality

r. 186.

P. 542.

in his Relations. In what Language written. The Original whether extant at this Day.

I. C AINT Mark, though carrying fomething of Roman in his Name, probably affumed by him upon fome great change, or accident of his Life, or which was not unufual among the Jews, when going into the European Provinces of the Roman Empire, taken up at his going for Italy and Rome, was doubtless born of Jewish Parents, originally de-\* Hieron pref. scended of the Tribe of \* Levi, and the Line of the Priesthood, and (if in Marc. Tom. 9. || Nicepborus say true) Sister's Son to Peter, though by others against p. 87. all reason consounded with John sirnamed Mark the Son of Mary, and Mark p. 87. || H. Eccl. L. 2. Siflers Son to Barnabas. By the Ancients he is generally thought to have c. 43. p. 209. been one of the Seventy Disciples, and \* Epiphanius expresly tells us, that \* Haref. LI. he was one of those who taking exception at our Lord's discourse of eating his Flesh and drinking his Bloud, went back and walked no more with him, but was feafonably reduced and reclaimed by Peter. But no foundation appears # Apud Euch. either for the one or for the other; nay || Papias Bishop of Hierapolis, who 13:639.113 lived near those times, positively affirms that he was no hearer nor follower of our Saviour. He was converted by some of the Apostles, and probably by S. Peter, who is faid to have been his undertaker at his Baptism (if I understand Isidore \* aright) for no other reason I suppose, but because he calls him his Son. Indeed he was his constant attendant in his \* Petri discipu-Travels, supplying the place of an Amanuensis and Interpreter; for though the Apostles were divinely inspired, and among other miraculous powers Ifid. de vit. 6 ob. SS. c. 84. had the gift of Languages conferred upon them, yet was the interpretation of Tongues a gift more peculiar to some than others. This might probably be Saint Mark's Talent, in expounding Saint Peter's Discourses, whether by word or writing, to those who understood not the Language wherein they were delivered. He accompanied him in his Apo-Itolical progress, preached the Gospel in | Italy, and at Rome, where at the request of the Christians of those Parts he composed and wrote his

Naz. Orat. 25. P. 438.

2. BY Peter he was fent into Egypt to plant Christianity in those Parts. fixing his main residence at Alexandria, and the places thereabouts: where \* H. Eccl. lib. 2. fo great (fays \* Eusebius) was the fuccess of his Ministery, that he converted Multitudes both of Men and Women, not onely to the embracing of the c. 16. p. 53. Christian Religion, but to a more than ordinary strict profession of it, infomuch that Philo wrote a Book of their peculiar Rites and way of Life, the De Script. Eccl. onely reason why || S. Hierome reckons him among the Writers of the Church. Indeed Philo the Jew wrote a Book meel Bis Decentias, extant at this day,

wherein he speaks of a fort of Persons called Occarellal, who in many Parts of the World, but especially in a pleasant place near the Maraotick Lake in Egypt had formed themselves into Religious Societies, and gives a large account of their Rites and Customs, their strict, philosophical, and contemplative course of life. He tells \* us of them, that when they first \* Phil. lib. de

enter upon this way, they renounce all fecular interests and employments, vita contemplat. and leaving their Estates to their Relations, retire into Groves and Gardens, p. 891, 892. 6 and Places devoted to folitude and contemplation; that they had their Houses or Colleges, not contiguous, that so being free from noise and tumult, they might the better minister to the defigns of a contemplative life; nor yet removed at too great a distance, that they might maintain mutual society,

and be conveniently capable of helping and affifting one another. In each of these Houses there was an Oratory, call'd Semvesor and Morasherr,

wherein they discharged the more sccret and solemn Rites of their Religion; divided in the middle with a Partition-wall three or four Cubits high, the one apartment being for the Men, and the other for the Women: Here they publickly met every Seventh day, where being fet according to their feniority, and having composed themselves with great decency and reverence, the most aged Person among them, and best skilled in the Dogmata and Principles of their Institution came forth into the midst, gravely and soberly difcourfing what might make the deepest impression upon their minds; the rest attending with a profound filence, and onely testifying their affent with the motion of their Eyes or Head. Their discourses were usually mystical and allegorical, feeking hidden fenses under plain words, and of fuch an allegorical Philosophy consisted the Books of their Religion, left them by their Ancestours: The Law they compared to an Animal, the Letter of it resembling the Body, while the Soul of it lay in those abstruce and recondite notions, which the external veil and furface of the words concealed from vulgar understandings. He tells us also, that they took very little care of the Body, perfecting their minds by Precepts of Wisedom and Religion; the day they entirely spent in Pious and Divine Meditations, in reading and expounding the Law and the Prophets, and the Holy Volumes of the ancient Founders of their Sect, and in finging Hymns to the honour of their Maker; absolutely temperate and abstemious, neither eating nor drinking till Night, the onely time they thought fit to refresh and regard the Body, some of them out of an infatiable defire of growing in knowledge and vertue, fasting many days together. What Diet they had was very plain and simple, sufficient onely to provide against hunger and thirst, a little Bread, Salt and Water being their constant bill of fare: their clothes were as mean as their food, defigned onely as a prefent fecurity against cold and nakedness. And this not onely the case of men, but of pious and devout Women that lived (though separately) among them; that they religiously observed every Seventh Day, and especially the preparatory Week to the great folemnity, which they kept with all expressions of a more severe abstinence and devotion. This and much more he has in that Tract concerning them.

3. THESE excellent Persons Eusebius peremptorily affirms to have been Christians, converted and brought under these admirable Rules and Institutions of Life by S. Mark at his coming hither, accommodating all passages to the Manners and Discipline of Christians: followed herein by \* Epiphanius , \* Heres XXIX || Hierome, and others of old, as by † Baronius, and fome others of later p. 57.
time: and this fo far taken for granted, that \* many have hence fetched the || De Scrip. in rife of Monasteries and religious Orders among Christians. But whoever fe- † Ad Ann. 64. riously and impartially considers Philo's account, will plainly find that he "11. intends it of Jews and Professors of the Mosaick Religion, though whether Eccl. its. 1. Essenses, or of some other particular Sect among them, I stand not to determine. 6-12-p. 419-That they were not Christians, is evident, belides that Philo gives not the least Cassian. de Inintimation of it, partly because it is improbable that Philo being a Few should lib. 2. c. 5. p. 12. give so great a character and commendation of Christians, so hatefull to the Fews at that time in all places of the World; partly, in that Philo speaks of them as an Institution of some considerable standing, whereas Christians had but lately appeared in the World, and were later come into Egypt; partly, because many parts of Philo's account do no way suit with the state and manners of Christians at that time; as that they withdrew themselves from publick converse, and all affairs of civil life, which Christians never did, but when forced by violent Perfecutions, for ordinarily, as Justin Martyr and Tertullian tell us, they promiscuously dwelt in Towns and Cities,

12. p. 786.

plowed their Lands, and followed their Trades, ate and drank, and were clothed and habited like other men. So when he fays, that besides the Books of Moses and the Prophets, they had the Writings of the Ancient Authours of their Sect and Institution; this cannot be meant of Christians: for though Eusebius would understand it of the Writings of the Evangelists and Apostles, yet, besides that they were few of them published when Philo wrote this discourse, they were however of too late an Edition to come under the character of ancient Authours. Not to say that some of their Rites and Customs were fuch, as the Christians of those days were mere strangers to, not taken up by the Christian Church till many Years, and some of them not till some Ages after. Nay fome of them never used by any of the Primitive Christi-Phil. ibid. 19501, ans; fuch were their religious dances, which they had at their Festival Solemnities, especially that great one which they held at the end of every Seven Weeks; when their entertainment being ended, they all rose up, the Men in one Company, and the Women in another, dancing with various measures and motions, each Company singing Divine Hymns and Songs, and having a Precentor going before them, now one finging, and anon another, till in the conclusion they joyned in one common Chorus, in imitation of the triumphant Song fung by Moses and the Israelites after their deliverance at the Red Sea. To all which let me add, what a Learn-\*N. Full. Mif. ed \* Man has observed, that the Essense ( if Philo means them ) were great cell Sacr. lib. 1. Physicians ( thence probably called Oceand Jai , Healers , though | Philo, (ap. 3) refers it onely to their curing, Lib. Supr. citat. Who is apt to turn all things into Allegory, refers it onely to their curing, τὰς ψυχας νόσοις κεκεσεπιμένας γαλεταϊς και δυσιάτοις, ας κατέσικψαν ήδεναι και Εθτιλυμίαι, και την άθλων παιαίν, και κακιών ανήνετον πλήθω, the Souls of Men infected and over-run with difficult and desperate distempers, created by pleafures and extravagant appetites, and a long train of other lusts and passions) \* Josephus reporting of them, that they accurately fludy the Writings of the daic. lib. 2. 148. Ancients, excerping thence whatever is conducive either to Soul or Body; and that for the curing of Diseases, they diligently enquired into the Virtues of Roots and Stones, that were most proper to drive away Distempers. An Account no ways agreeing with the Christians of those times, who miraculoufly cured Difeases without the Arts of Physick, or any other Preparations. than calling the Name of Christ over the afflicted Person. Doubtless than which led Eusebius into the mistake, was the conformity that he observed between the Christian 'Assensai', in and before his time, who entred upon a more flrict and severe course of life, and these Therapeutæ described by Philo. an ordinary fancy being able to draw a fair parallel between them, and so it was but removing them fome Ages higher, and imagining them to have been converted and founded by S. Mark, and the work wasdone. Indeed it is not to be doubted, but that Persons educated under these excellent rules and methods of life, were more than ordinarily prepared for the reception of Christianity (between which and their Principles and Rules of Life, there was fo great an affinity and agreement ) which must needs render our Evangelist's tuccess great in those Parts, and open the way for men to come flocking over

to the Faith. 4. S. MARK did not confine his Preaching to Alexandria, and the Orien-Martyr. S.Marc. tal Parts of Egypt, but removed \* Westward to the parts of Libya, going apud Sur. addiem 25. Apr. Pro- through the Countries of Marmarica, Pentapolis, and others thereabouts, composition that where though the People were both barbarous in their manners, and idola-s. Marc. ib. n. 8. trous in their worship, yet by his Preaching and Miracles he made way for L2.6.43.9.205 the entertainment of the Gospel, and left them not, till he had not onely gained them to, but confirmed them in the profession of it. Returning to Alexandria

Alexandria he preached freely, and ordered and disposed the affairs of the Church, and wifely provided for fuccession by constituting Governours and Pastours of it. But the restless enemy of the Souls of Men would not long fuffer him to be quiet: It was the time of Easter, at what time the great Solemnities of Serapis happened to be celebrated, when the minds of the People being excited to a passionate vindication of the honour of their Idol, broke in upon S. Mark, then engaged in the folemn celebration of Divine worship, and binding his Feet with Cords, dragged him through the streets and the most craggy places to the Bucelus, a Precipice near the Sea, and for that vid. vit. eight Night thrust him into Prison, where his Soul was by a Divine Vision erec- MS. Arabice ted and encouraged under the ruines of his shattered Body. Early the next series as Eir-Morning the Tragedy because and dragging him about in the same manner all series P. 37. Morning the Tragedy began again, dragging him about in the same manner, till his Flesh being raked off, and his Bloud run out, his spirits failed, and he expired. But their malice died not with him, Metaphrastes adds that they burnt his Body, whose Bones and Ashes the Christians there decently entombed near the place where he was wont to Preach. His Body, at least the remains of it were afterwards with great pomp removed from Alexandria to Venice. where they are religiously honoured, and he adopted as the Tutelar Saint and Patron of that State, and one of the richest and stateliest Churches erected to his Memory, that the World can boast of at this Day. He suffered in the Month Pharmuthi, on the XXV. of April, though the certain Year of his Martyrdom is not precifely determined by the Ancients. \* Kirstenius out of \* vbi store. the Arabick Memoires of his Life fays, it was in the Fourteenth of the last Year of Claudius : | S. Hierome places it in the Eighth of Nero. But extra- | De faith, Each, Year of clauseus: | S. Fleetome places to at the who makes him to suffer in m Marc. vagantly wide is \* Dorotheus his computation, who makes him to suffer in m Marc. the time of Trajan, with as much truth as || Nicephorus on the other hand \* 9,7000 de vit. 6 mm. Aprin affirms him to have come into Egypt in the Reign of Tiberius. If in fo great Bibl. Pp. Tom. 3. variety of Opinions I may interpose my conjecture, I should reckon him to p. 148.06.2. have suffered about the end of Marca Reign . For supposing him to have completely 2.0.43. have suffered about the end of Nero's Reign: For supposing him to have come p. 209. with S. Peter to Rome about the Fifth or Sixth Year of Nero, he might thence be dispatched to Alexandria, and spend the residue of his Life and of that Emperour's Reign in planting Christianity in those parts of the World. Sure I am that \* Irenaus reports S. Mark to have out-lived Peter and Paul, and \* Adv. Haref. that after their decease he composed his Gospel out of those things which he lib. 3. c. 1. Page had heard Peter preach. But whatever becomes of that, it is evident that 229 citat. etc. Irenœus supposed (whose supposition certainly was not founded upon mere lib. 5. 6.8. fancy and conjecture) that S. Mark for some considerable time survived the P. 172. Martyrdom of those two great Apostles. A passage that so troubled Christophorson (one of those who in these latter Ages first translated Eusebius into Latin ) because crossing the accounts of their Writers in this matter, that he chose rather to expunge the word, decease, and substitute another of a quite different sense, expresly contrary to the Faith of all ancient Copies, and to

The Life of S. MARK the Evangelist.

and gray, his Gate quick, the constitution of his Body strong and healthfull. 5. HIS Gospel, the onely Book he left behind him, was, as before we observed, written at the intreaty of the Converts at \* Rome, who not content \* Clem. Al. H9. to have heard Peter preach, pressed S. Mark his Disciple, that he would com. posp. lib. 6. a). mit to Writing an Historical account of what he had delivered to them: p. 53. Papias ib. which he performed with no less faithfulness than brevity, all which S. Peter 1.3. 639. P. 113. perused, ratified with his Authority, and commanded to be publickly read in their Religious Assemblies. And though, as we noted but now, Irenaus

|| Person was of a middle fize and stature, his Nose long, his Eye-brows tur- || Metaphr. ibid.

ning back, his Eyes gracefull and amiable, his Head bald, his Beard prolix 110. Nicepli.

the most ancient Version of Irenaus it self. But to return. S. Mark as to his

Grot. Annot. in procin. Marc.

feems to intimate that it was written after Peter's death: yet all that can be inferred hence will be, what in it felf is a matter of no great moment and importance, that the Ancients were not agreed in affigning the exact time when the feveral Gospels were published to the World. If we will give way to the conjectures of a || Learned man, the difficulty will foon cease: he tells us, that the μετά τέταν εξοδον in Ireneus, should be rendred, not after their death, but after their departure, viz. from Rome. And though this be not the common usage of the word, yet might it have been admitted, had there been any authority of the Ancients to prove that S. Peter was twice at Rome. Therefore not relying upon this, he flies to an ancient Copy, where the words are read mere rest exocow after the publication of S. Matthew's Gospel, whereof Ireneus had spoken in the words before. But he should have done well to have named his ancient Copy, no fuch having been hitherto mentioned by any other writer: And therefore it leaves a suspicion that he had no better authority, than the boldness of Christophorson, who indeed thrusts such a conjecture into the margin of his Book, and accordingly fo renders it in his tranflation, with what defign, we observed before. But to return. It was frequently flyled S. Peter's Gofpel, not fo much because dictated by him to S. Mark, as because he principally composed it out of that account which S. Peter usually delivered in his Discourses to the People. Which probably is the reason of what \* Chrysostome observes, that in his style and manner of expresfion he delights to imitate S. Peter, representing much in a few words. Though he commonly reduces the story of our Saviour's Acts into a narrower compass than S. Matthew, yet want there not passages, which he re-# At Hedib. at was (as || Hierome informs us) wanting in all ancient Greek Copies, rejected upon pretence of fome differences with the other Copies. lates more largely than he. The last Chapter of his Gospel, at least part of

Vid. Pap. loc.

\* Homi!. 3. in

Matth. p. 30.

fupr. citat.

Talira of d in didaridis pader . x) 36 porтития ни Петець боль радына ав та антов ск-ગતાના તર દારાવુલ હાઝર દ્વારાવ્ય વર માર લાગ છે. જતવાના, હતા કે દ્વારાવુલ સે દેવણ પુર તે તેત્ર ની સ્વાર તેરા તે કે સે તેરા જ વ્યક્તિકાર તે જો બિરસ, લાગે જઇમ મુક્તિ હતા જો દિવસ તે જો મારે કરતા મારે કરતા મારે જે મુખ્ય મુખ્ય દ્વારા મારે કરતા મારે કરત

there shews, they are fairly consistent with each other. His great impartiality in his Relations appears from hence, that he is fo far from concealing the shamefull lapse and denial of Peter, his dear Tutor and Master, that he sets it down with some particular circumstances and aggravations, which the other Evangelists take no notice of. Some dispute has been made in what Language

it was written, whether in Greek or Latin; That which feems to give most countenance to the Latin Original, is the note that we find at the end of the Syriack Version of this Gospel, where it is said that Mark preached and de-

clared his Holy Gospel at Rome محرية; in the Roman, or the Latin-

Tongue. An evidence that with me would almost carry the force of a demonstration, were I assured that this note is of equal value and authority with that Ancient Version, generally supposed to come very few Centuries short of the Apostolick Age. But we know how usual it is for such additions to be made by some later hand. And what credit is to be given to the subscriptions at the end of S. Paul's Epistles, we have shewed elsewhere. Besides, that it is not here faid that he wrote, but that he Preached his Gospel at Rome in that Language. The Advocates of the Romish Church plead, that it's very congruous and fuitable, that it should at first be consigned to Writing in that Language, being principally defigned for the use of the Christians at Rome. An objection that will eafily vanish, when we consider, that as the Convert Jews there understood very little Latin, so there were very few Romans that understood not Greek, it being (as appears from the Writers of that Age ) the gentile and fashionable Language of those times. Nor can any

The Life of S. MARK the Evangelist. good reason be affigned, why it should be more inconvenient for S. Mark to write his Gospel in Greek for the use of the Romans, than that S. Paul should in the same Language write his Epistle to that Church. The Original Greek Copy, written with S. Mark's own hand, is faid to be extant at Venice at this Day. Written (they tell us) by him at Aquileia, and thence after many Com à Lap. Hundreds of Years translated to Venice, where it is still preserved, though Marc P. 562. the Letters fo worn out with length of time, that they are not capable of being read. A flory which as I cannot absolutely disprove, so I am not very forward to believe, and that for more reasons than I think worth while to infift on in this place.

The End of S. Mark's Life.

THE

## THE LIFE

O F

# S. LUKE the Evangelist.

S. LUKE.



2. COR . 8. 8. 19. The Brother, whose praise is in & Gospel through out all § Churches: And not that onely, but who was also chosen of & Churches to travell with us.



Antioch S. Luke's birth-place. The fame and dignity of it. His learned and liberal education. His shudy of Physick. His skill in Painting. S. Luke none of the Seventy. Converted, where, and by whom. His constant attendance upon S. Paul. In what Parts he principally exercised his Ministery. The place, and manner of his Death. The translation of his Body to Constantinople. His Writings. Theophilus, who. His Gospel, where written, and upon what occasion. How fitted for it. The Acks of the Apossless written at Rome, and when. Why principally containing the Acks of S. Paul. This Book why publickly read just after Easter in the Primitive Church. S. Luke's politic and exact style and way of writing above the rest.

1. SAINT

I. AINT Luke was born at Antioch, the Metropolis of Syria, a City celebrated for its extraordinary bleffings and eminences, the pleafantness of its situation, the fertility of its soil, the riches of its Traffick. the wisedom of its Senate, the learning of its Profesiours, the civility and po-

\* Dion. Chrys. Orat. 47. de Patria. Liban. Orat. 11. cui Tit. 'Arno Mr. D. Tom. 2. Chryfoft. Επεοπ. Antioch. Τι πτ εν όδι τ περ ημού πολεως αξιωμα ; εγένελο πρώτον εν Αντιοχεία. ποιτους α... 10μα ; κρυνιο προστο ο κιποχνός του μαθη τός χριματίζ μι Κειτανός. Τέντο διλιμία δια θο διλιμία δια το διλιμία δια δια διλιμία δια πόλεσα, εδθ αθτή ή Ραμάλα πόλες. Chryfoft. Hom. 17. ad Pop. Antioch. p. 198. Tom. 1.

liteness of its Inhabitants, by the Pens of some of the greatest \* Oratours of their times: And yet above all these renowned for this one peculiar honour, that here it was that the Disciples were first called Christians. It was an University, replenished with Schools of Learning, wherein were Professours of all Arts and Sciences. So that being born in the very lap of the Muses, he could not well miss of an ingenuous and liberal education, his natural parts meeting with the advantages of great improve-

\* s. Metaphr. ments. Nay, we are \* told, that he studied not onely at Antioch, but in all the Schools both of Greece and Egypt, whereby he became accomplished in all parts of Learning and humane Sciences. Being thus furnished out with skill in all the preparatory Institutions of Philosophy, he more particularly applied himself to the study of Physick, for which the Grecian Academies were most famous; though they that hence infer the quality of his Birth and Fortunes, forget to consider, that this noble Art was in those times generally managed by persons of no better rank than servants: Upon which account a Learned | man conceives S. Luke, though a Syrian by birth, to have been a fervant at Rome, where he fometimes practifed Physick, and whence being manumitted, he returned into his own Country, and probably continued his profession all his life, it being so fairly consistent with, and in many cases so fubservient to the Ministery of the Gospel, and the care of Souls. Besides his abilities in Physick, he is said to have been very skilfull in \* Painting, and there are no less than three or four several pieces still in being, pretended to have been drawn with his own hand; a Tradition which || Gretfer the Jesuit sets himself with a great deal of pains, and to very little purpose to defend, though his Authours, either in respect of credit or antiquity, deserve very little esteem and value. Of more authority with me would be an ancient Inscription found in a Vault near the Church of S. Mary in via lata at Rome, supposed to have been the place where S. Paul dwelt, wherein mention is made of a Picture of the B. Virgin, UNAEXVII. AB LUCA DEPICTIS, being one of the seven painted by S. Luke.

\* Metaphr. ib. C. 43. || De imag. non manuf. 🗗 à S. Luca pid. c. 18. 6 19. Part. 2. c. 46. и. 10. р. 188.

žn Luc. I.

2. H E was a Fewish Proselyte, Antioch abounding with men of that Nation, who had here their Synagogues and Schools of Education, so that we need \* Theophyl. Ar- not with \* Theophylael fend him to Jerusalem to be instructed in the study of the Law. As for that opinion of || Epiphanius and others, that he was one of gum. in Luc. the Seventy Disciples, one of those that deserted our Lord for the unwelcome p. 293. | Heref. 51. discourse he made to them, but recalled afterwards by S. Paul, I behold it as a ftory of the same coin and stamp with that of S. Mark's leaving Christ upon the same occasion, and being reduced by Peter, and that the one was made to answer the other; as upon no better ground it is \* faid that he was one of prins Arabi wit those two Disciples that were going to Emmaus. For besides the silence of Scripture in the case, he himself plainly consesses, that he was not from the

ften. de Quat. Evang. p. 39.

beginning an Eye-witness and minister of the Word. Most probable it is, that he was converted by S. Paul during his abode at Antioch, whenas the Apostles of catchers of Fish were become fifters of men, so he of a Physician of the Bo-Lsc. supra lau- dy became a Physician of the Soul. This, Nicephorus will have to have been done at Thebes, the chief City of Bæotia, about forty miles from Athens, though

it appears not to me by any credible Authour that ever S. Paul was there. He became ever after his inseparable companion and fellow-labourer in the Miniflery of the Gospel, especially after his going into Macedonia, from which time in recording the History of S. Paul's travels, he always speaks of himself in AGS 16. 10. his own Person. He followed him in all his dangers, was with him at his several arraignments at Jerusalem, accompanied him in his desperate Voyage to Rome, where he still attended on him to serve his necessities, and supply those ministerial Offices, which the Apostle's confinement would not suffer him to undergo, and especially in carrying messages to those Churches where he had planted Christianity. This infinitely endeared him to S. Paul, who own'd him for his fellow-labourer, called him the beloved Phylician, and the Brother whose praise is in the Gospel, throughout all the Churches, which the An-

cients, and especially \* Ignatius, apply to our Evangelist. 3. PROBABLE it is that he did not wholly leave S. Paul till he had Ephel. P. 44. finished his course, and crowned all with Martyrdom, though there are that tell || us, that he left S. Paul at Rome, and returned back into the East, tra- || Metaphr. whi velled into Egypt and the parts of Libya, Preached the Gospel, wrought Mi-Jupy. n. 11. racles, converted Multitudes, constituted Guides and Ministers of Religion, yea, that he himself took upon him the Episcopal charge of the City of Thebais. Epiphanius gives us this account, that he first preached in Dalmatia, and vbi supra. Galatia (he reads it en To Talla, in Gaul, or France, and peremptorily affirms, that they are all mistaken that say that it was Galatia where Crescens preached, though some think that himself in the mean while is under the most consident mistake) then in Italy and Macedonia, where he spared no pains, declined no dangers that he might faithfully discharge the truit committed to him. The Ancients are not very well agreed, either about the time or manner of his death, some affirming him to die in Egypt, others in Greece, the \* Roman Mar- \* Ad diem xviil. death, tome amirming min to the in Legypt, others in orect, in the anatural offth p. 645, tyrologie in Bithynia, || Dorotheus at Ephelus; fome make him die a natural offth p. 645, tyrologie in Bithynia, || Devinting mothers others a violent death. Indeed neither Eusebius nor S. Hierome, take any no- App. in Bibl. Pp. others a violent death. Machanilla Bilhop of Nola, and several other ex-Ton. 3. P. 148. prefly affert his Martyrdom, whereof \* Nicephorus gives this particular ac- line, b. 76. count, that coming into Greece he successfully preached, and baptized many [25] 1.3. de Converts into the Christian Faith, till a Party of Infidels making head against Sever. de Basil. him, drew him to execution, and in want of a Croß whereon to dispatch him + Lib. 2. 6, 43. prefently, hanged him upon an Olive-tree, in the eightieth (the eighty-fourth p. 210. Ays || S. Hierome) year of his Age, \* Kirstenius from an Ancient Arabick | Descrip. Each.
Writer, makes him to have suffered Martyrdom at Rome, which he thinks to Luca.
Vir. Quat. E. might probably be after S. Paul's first imprisonment there, and departure vangel. p. 45. thence, when S. Luke being left behind as his Deputy to supply his place, was fhortly after put to death, the reason (says he) why he no longer continued his History of the Apostles Alls, which surely he would have done, had he lived any confiderable time after S. Paul's departure. His Body afterwards, by the command of Constantine, or his Son Constantius, was folemnly removed

4. TWO Books he wrote for the use of the Church, his Gospel, and the History of the Apostles Acts, both dedicated to Theophilus, which many of the \* Ancients suppose to be but a seigned name, denoting no more than a lo- \* orig. Homil. 1. ver of God, a title common to every Christian. While others with better in Luc. fol. 94. reason conclude it the proper name of a particular person, especially since the Luct. p. 9. T.c. ftyle of most excellent is attributed to him, the usual title and form of address in wid. Epiph. Hethose times to Princes and great Men. || Theophylad flyles him any manliner as 181. p. 186. Sea nai agyorla lows, a man of Consular dignity, and probably a Prince; the p. 293.

to Constantinople, and buried in the great Church built to the memory of the

Apostles.

\* Authour

\* Lib. 10. prope

\* Authour of the Recognitions makes him a Nobleman of Antioch, converted by Peter, and who upon his conversion gave his House to the Church for the place of their publick and folemn Meetings. We may probably suppose him to have been some Magistrate, whom S. Luke had converted and baptized, to whom he now dedicated these Books, not onely as a testimony of honourable respect, but as a means of giving him farther certainty and assurance of those things, wherein he had been instructed by him. For his Gospel. || S. Hierome supposes it to have been written in Achaia during his travels

Proxm. in

with S. Paul in those Parts, whose help he is generally faid to have made use of in the composing of it, and that this the Apostle primarily intends when he so often speaks of his Gospel. But whatever assistence S. Paul might contribute towards it, we are fure the Evangelist himself tells us, that he derived his intelligence in these matters from those, who from the beginning had been eve-witnesses and Ministers of the Word. Nor does it in the least detract from the authority of his relations, that he himself was not present at the doing of them; for if we confider who they were from whom he derived his accounts of things, Habuit utique authenticam paraturam, as \* Tertullian speaks, he had

lib. 4. 1.2. p.414 a flock both of credit and intelligence sufficiently authentick to proceed upon, delivering nothing in his whole History but what he had immediately received from persons present at, and concerned in the things which he has left upon record. The occasion of his writing it, is thought to have been partly to prevent those false and fabulous relations which even then began to be obtruded upon the World, partly, to supply what seemed wanting in those two Evangelists that wrote before him, and the additions or larger explications of things are particularly enumerated by || Irenæus. He mainly infifts upon what relates to Christ's Priestly-office, and though recording other parts of the Evangelical flory, yet it ever is with a peculiar respect to his Priesthood. Upon which account the Ancients in accommodating the four Symbolical representments in the Prophets Vision to the four Evangelists, assigned the Oxe or Calf to S. Luke.

Adv. Heref. lib. 3. c. 14. p. 272.

> 5. HIS History of the Apostolick Alls was written no doubt at Rome. at the end of S. Paul's two Years imprisonment there, with which he concludes his ftory; it contains the Actions, and fometimes the Sufferings of fome principal Apostles, especially S. Paul.; for, besides that his activity in the cause of Christ made him bear a greater part both in doing and suffering, S. Luke was his constant attendant, an eye-witness of the whole carriage of his life, and privy to his most intimate transactions, and therefore capable of giving a more full and fatisfactory account and relation of them; feeing no evidence or testimony in matters of fact can be more rational and convictive, than his who reports nothing but what he has heard and feen. Among other things he gives us a particular account of those great Miracles which the Apostles

\* Serm. 73. Cur did for the confirmation of their doctrine. And this (as \* Chrysoftome informs Ast. App. legan-us) was the reason why in the Primitive times the Book of the Ads, though containing those Actions of the Apostles that were done after Pentecost, were yet usually read in the Church before it, in the space between that and Easter. whenas at all other times those parts of the Gospel were read which were proper to the feafon, it was (fays he) because the Apostles miracles being the grand confirmation of the truth of Christ's Resurrection, and those Miracles recorded in that Book, it was therefore thought most proper to be read next to the Feast of the Resurrection. In both these Books his way and manner of writing is exact and accurate, his ftyle polite and elegant, fublime and lofty, and yet clear and perspicuous, flowing with an easie and natural grace and fweetness, admirably accommodate to an historical defign, all along expreffing

pressing himself in a vein of purer Greek, than is to be found in the other Writers of the Holy Story. Indeed being born and bred at Antioch (than which no place more famous for Oratory and Eloquence) he could not but carry away a great share of the native genius of that place, though his style is fometimes allayed with a tang of the Syriack and Hebrew dialect. It was obferved of old (as \* S. Hierome tells us) that his skill was greater in Greek than \* comm. in c. 6. Hebrew, that therefore he always makes use of the Septuagint Translation, East p. 30. T. 5.

and refuses sometimes to render words, when the propriety of the Greek p. 118. Epift. ad Tongue will not bear it. In short, as an Historian, he was faithfull in his Re-Damas. p. 124, lations, elegant in his Writings; as a Minister, carefull and diligent for the T.3. good of Souls; as a Christian, devout and pious: and who crowned all the rest with the laying down his life for the testimony of that Gospel, which he had both preached and published to the World.

The Life of S. LUKE the Evangelist.

The End of S. Luke's Life.

#### DYPTYCHA APOSTOLICA: OR.

A Brief Enumeration and Account of the APOSTLES and their SUCCESSOURS,

First Three Hundred Years in the Five Great Churches, faid to have been Founded by them, thence called by the Ancients,

## APOSTOLICAL CHURCHES,

VIZ.

Antioch, Rome, ferusalem, Byzantium or Constantinople, and Alexandria.

### ANTIOCH.

HIS I place first, partly because 'tis generally acknowledged even by the Romish Writers, that a Church was founded IV. Heron, he was Bishop 20 Years: here by S. Peter fome confiderable time before that at Rome; partly because here it was that the Venerable name of Christians did first commence. In which respect the || Fathers in the Councilat Constantinople under Nectarius, in their Synodicon to them at Rome, flyle the Church of Antioch, τ πρεσωθάτην, και έντως δοτο-50 Ainny, The most Ancient, and truly Apostolical; and \* S. Chrylostome, The head of the whole World. The Succession IX. Serapio, 25. many of his Works Pop. Am. Tom. 1. on of its Bishops till the time of Conflantine (which shall be the Boundary of this Catalogue) was as followeth.

- I. S. Peter the Apostle; who governed this Church at least 7 years. Nicephorus of Constantinople fays E- XI. Philetus, 8. leven.
- II. Euodius, who sate 23 Years. In his time the Disciples were first cal- XIII. Babylas, 13. after many conled Christians at Antioch.

- III. Ignatius. After near 40 Years Prefidency over this Church he was carried out of Syria to Rome, and there thrown to wild Beafts in the Theatre, Ann. Chr. 110. Trajan. 11.
- To him fucceeded
- V. Cornelius, who kept the place 13 Years, dying Ann. Chr. 142.
- VI. Eros, 26, or as Eusebius, 24 years.
  VII. Theophilus, 13. a Man of great A. Theod. H.
  Parts and Learning, many of his Eccles lib. 5. Works were extant in Eusebius his 6.9.p. 151. time, and fome of them we still have at this day.
- VIII. Maximinus, 13. he dying, the next that was chosen was
- are mentioned by Eusebius and S. P. 40. Hierome. To him fucceeded
- X. Asclepiades, a Man of great worth and eminency, and invincible conflancy in the time of persecution; he continued in this See 9 years.
- XII. Zebinus, or Zebennus, he fate 6 years.
- flicts and fufferings for the Faith,

he received the crown of Martyrdom under Decius, and commanded his Chains to be buried with

XIV. Fabius, or as the Patriarch Nicephorus calls him, Flavius, posleffed the Chair 9 years. He was a little inclining towards Novatia-

chair 8 years, when for his Unepiscopal manners and practices, his unfound Dogmata and principles, and especially his mean and unworthy opinions concerning our deposed by a Synod at Antioch, whose Synodical determination is at large | II. Linus, the fon of Herculaneus, a extant in Eusebius.

XVII. Domnus fucceeded in the place of the deposed. He was fon to Demetrian, Paulus his predecessour in that See: constituted and ordained to the place by the Fathers of that Synod, who farther give him this honourable character, that he was a Man indued with all Episcopal vertues and ornaments. Eusebius makes him to have fitten 6, Nicephorus but 2 years.

XVIII. Timæus, he sate in the Chair 10 years.

XIX. Cyrillus, who prefided over that Church in the account of Nicephorus 15, of Eusebius 24 years.

XX. Tyrannus, he fate 13 years; in his time began the tenth Perfecution under Dioclesian, which rag'd with great feverity.

XXI. Vitalis, 6.

XXII. Philogonius, 5, fucceeded by XXIII. Paulinus, or as Nicephorus calls him, Paulus, who after five years was deposed and driven out by the prevalency of the Arian

XXIV. Eustathius, formerly Bishop of Beræa, a learned Man, and of great of Nice, the first general Council, fummoned by the Great Constan-

tine, after he had reftored peace and prosperity to the Church.

#### ROME.

THE foundation of this Church is with just probabilities of rea-XV. Demetrianus, he fate Bishop, says fon by many of the Fathers equally Nicephorus 4, fays Eufebius, 8 years. attributed to Peter and Paul, the one XVI. Paulus Samofatenus fate in the as Apostle of the Circumciston preaching to the Jews, while the other probably as the Apostle of the Uncircumcision preached to the Gentiles. Its Bishops fucceeded in this order.

Saviour, he was condemned and I. S. Peter and S. Paul, who both fuffered Martyrdom under Nero.

> Tufcan; he is mentioned by S.Paul, he fate between 11 and 12 years.

III. Cletus, or Anacletus, or Anencletus, supposed by many to be the same person, (though others who reckon Anacletus a Greek, born at Athens, make them diffinct, whom vet we have left out, not being mentioned by Eusebius ) a Roman, the fon of Æmilianus, fate 9, though others fay but 2 years.

IV. Clemens, a Roman, born in Mount Cælius, the fon of Faultinus, near akin, fay fome, to the Emperour: He was condemned to dig in the Marble-Quarries near the Euxine Sea, and by the command of Trajan with an Anchor about his Neck thrown into the Sea. He was Bishop of Rome 9 years, and 4 months.

V. Euarestus, by birth a Greek, but his Father a Few of Bethlehem. He is faid to have been crowned with Martyrdom the last year of Trajan, in the ninth of his Bishoprick, or as others, the thirteenth.

VI. Alexander, a Roman, though young in years, was grave in his manners and conversation. He sate 10 years and 7 months, and died a Martyr.

note and eminency in the Council VII. Xystus, or Sixtus, a Roman, he was Martyred in the tenth year of his Bishoprick, and buried in the VIII. TeleVIII. Telesphorus, a Greek, succeeded; Fustin the Martyr flourished in his time. He died a Martyr, having fate 11. Years, and 3. months: 15. years, 8. months fay others: and lies buried near S. Peter in the Va-

IX. Hyginus, the fon of an Athenian Philosopher was advanced to the Chair under Antoninus Pius: He XVII. Vrbanus, the son of Pontianus fate 4. years; Eufebius favs 8.

X. Pius, an Italian, born at Aquileia, he died having been Bishop 11. years, and 4. months; according to Eulebius, 15. years.

XI. Anicetus, born in Syria: He is faid after 9, or as others, 11. years to have fuffered Martyrdom, and was buried in the Via Appia in the Cemetery of Calliftus. In his time Polycarp came to Rome.

XII. Soter, or as Nicephorus calls him, Soterichus, was a Campanian, the son of Concordius. There was an intercourse of Letters between him and Dionysius Bishop of Corinth. He died after he had fate 9 years, or as Eusebius reckons, 7.

XIII. Eleutherius, born at Nicopolis in Greece. To him Lucius King of Britain fent a Letter and an Embassy. He sate 15 years, died Ann. Chr. 186. and lies buried in the Vatican.

XIV. Victor, an African, the fon of Felix, a man of a furious and intemperate spirit, as appeared in his XXI. Cornelius, a Roman, he opposed paffionate proceedings in the controversie about the observation of Easter. He was Bishop 10 years. Onuphrius affigns him 12 years, and one month.

XV. Zephyrinus, a Roman, fucceeded, and pollefled the chair 8, but as others, 18 years; 20 fays Onuphrius. A pious and learned Man, but a little warping towards the Errours of Montanus.

XVI. Calliftus, or Calixtus, the fon of Domitius, a Roman; a prudent and modest man. He suffered much in the Persecution under Alexander Severus, under whom he became

a Martyr, being thrown into a Well by the procurement of Olpian the great Lawyer, but severe enemy of Christians. He sate 6 years, or 5 as others, and one month; and though he made a Cemetery, called after his own name, yet was he buried in that of Calepodius in the Appian way.

a Roman, after 4, or as fome, 6 years, he fuffered Martyrdom for the Faith: Eusebius has 5, S. Hierome in his translation 9. He was buried in Pretextatus his Cemetery in the Appian wav.

Will. Pontianus, the fon of Calpburnius, a Roman; for his bold reproving the Roman Idolatry he was banished into the Island Sardinia, where he died; he was Bishop about 3 or 4, or as Eusebius, 5 years,

XIX. Anteros, a Greek, the fon of Romulus, He died by that he had kept his place one month, though others without reason make him to have lived in it many years, and was buried in the Cemetery of Calliftus.

XX. Fabianus, a Roman, he was unexpectedly chosen Bishop, while several others being in competition, a Pigeon suddenly descended, and sate upon his head, the great emblem of the Holy Spirit. He died a Martyr after 14 years; buried in the same place with his predeceffour.

and condemned Novatian: frequent Letters passed between him and Cyprian. After fomewhat more than two years he was first cruelly whipp'd, and then beheaded: buried in a Vault within the Grange of Lucina, near the Appian way.

XXII. Lucius, a Roman, fate 2, or as others, 3 years. He fuffered martyrdom by the command of Valerian, and was buried in Calliftus his Cemetery.

XXIII. Stephanus, a Roman, the fon of Julius: Great contests were between him and Cyprian about rebaptizing those who had been bap-Kk 2 tized

headed after he had fate about 2 or 3 years, though others fay 7; and buried with his predecessour.

XXIV. Xystus, a Greek, formerly a Philosopher of Athens. After 1, or as others compute, 2 years, and 10 months, he fuffered Martyrdom, Eusebius reckons it 8 years.

XXV. Dionyhus, of a Monk made Bi-Thop, Noxis TE nal Daumao @, in the judgment of Dionyfius Bishop of Alexandria, a truly learned and admirable person. The time of his Prefidency is uncertainly affign'd, 6, 9, 10, 11. Eusebius extends it to 12 years.

XXVI. Felix, a Roman: In his time arose the Manichæan Heresie. He fuffered about the fourth or fifth year of his Episcopacy, and lies buried in the Aurelian way, in a Cemetery of his own, two miles from Rome.

XXVII. Eutychianus, a Tuscan, a man exceedingly carefull of the burial of martyrs, after one years space was himself crowned with martyrdom, Eufebius allows him but 8 months:

Onuphrius 8 years, and 6 months. XXVIII. Caius, or as Eusebius calls him, Gaianus, a Dalmatian, kinfman a martyr. He fate 11 years forme fay longer. Eusebius, 15 years: He shops of it were as followeth. was beheaded and buried in Callistus his Cemetery.

XXIX. Marcellinus, a Roman: Through fear of torment he did facrifice to the Gods; but recovering himfelf. died a martyr, after he had fate 8, or 9 years. He was beheaded, and buried in the Cemetery of Priscilla ceeded

XXX. Marcellus, a Roman; he was condemned by Maxentius the Tyrant to keep Beafts in a Stable. which yet he performed with his prayers and exercises of devotion. He died after five Years, and fix metery of Priscilla.

tized by Hereticks. He was be- | XXXI. Eusebius, a Greek, the son of a Physician. He suffered much under the Tyranny of Maxentius. He fate 6 years fay fome, 4 fay others. though Eusebius allows him but 7 months, Onuphrius 1 year, and 7 months: he was buried in the Appian way near Calliftus his Ceme-

XXII. Miltiades, an African. He might be a confessour under Maxentius, but could not be a martyr under Maximinus, as fome report him. He fate 3 or 4, though others affign him but 2 years: and was buried in the Cemetery of Calliftus.

XXXIII. Silvester, a Roman. He was elected into the place. Ann. Chr. CCCXIV. fetch'd from the mountain Soracte, whither he had fled for fear of Perfecution. He was highly in favour with Constantine the Great. He fate 23, Necephorus fays 28 years.

#### JERUSALEM.

HE Church of Jerusalem may in some sense be faid to have been founded by our Lord himfelf, as to the Emperour Dioclesian, and in it was for some time cultivated and the Perfecution under him became improved by the Ministery of the whole College of Apostles. The Bi-

> I. S. James the Less, the Brother of our Lord, by him, fay fome, immediately constituted Bishop, but as others more probably by the Apostles: He was thrown off the Temple, and knock'd on the head with a Fullers Club.

in the Salarian way. Tohim fuc- II. Symeon, the fon of Cleopas, brother to Joseph, our Lord's reputed Father. He fate in this Chair 23 years, and fuffered martyrdom in the reign of Trajan, in the one hundred and twentieth year of his Age.

III. Fustus succeeded in his room, and fate 6 years.

months, and was buried in the Ce- IV. Zachæus, or as Nicephorus the Patriarch

Patriarch calls him, Zacharias, 4. XXVI. Capito, 4. V. Tobias; to him after 4 years fuc- XXVII. Maximus, 4. ceeded

VI. Benjamin: who fate 2 years. VII. John: who continued the fame XXX. Dulichianus, 2.

VIII. Matthias, or Matthaus, 2 years. IX. Philippus, 1 year: next came X. Seneca, who fate 4 years.

XI. Justus, 4. XII. Levi, or Lebes, 2.

XIII. Ephrem, or Ephres, or as Epiphanius styles him, Vaphres, 2.

XIV. Foseph, 2.

XV. Judas, 2. Most of these Bishops, we may observe to have sate but a fhort time, following one another with a very quick fuccession. Which doubtless was in a great measure owing to the turbulent and unquiet humour of the Fewish Nation, frequently rebelling against the Roman powers, whereby they provoked them to fall heavy upon them, and cut off all that came in their way, making no distinction between Jews and Christians: as indeed they were all Jews, though differing in the Rites of their Religion. For hitherto the Bishops of Jerusalem had fucceffively been of the Circumcifion, the Church there having been intirely made up of Jewiff Converts. But Ferufalem being now utterly laid wafte, and the Fews difperfed into all other Countries, the Gentiles were admitted not onely into the body of that Church, but even into the Episcopal Chair. The first whereof was

XVI. Marcus, who fate 8 years. XVII. Cassianus, 8.

XVIII. Publius, 5.

XIX. Maximus, 4.

XX. Julianus, 2. XXI. Caianus, 3.

XXII. Symmachus, 2.

XXIII. Caius, 3. XXIV. Julianus, 4.

XXV. Elias, 2. I find not this Bishop mentioned by Eusebius; but he is recorded by Nicephorus of Constantinople.

XXVIII. Antoninus, 5. XXIX. Valens, 3.

XXXI. Narcissus, 4. He was a man of eminent piety, famous for the great miracles which he wrought: but not being able to bear the afpersions which some unjustly cast upon him (though God fignally and miraculoufly vindicated his innocency) he left his Church, and retired into defarts and folitudes. In his abfence was chosen

XXXII. Dius, who fate 8 years. After him

XXXIII. Germanio, 4.

XXXIV. Gordius, 5. In his time Narcisfus, as one from the dead, returned from his folitudes, and was importuned by the People again to take the government of the Church upon him; being highly reverenced by them, both for his strict and philosophical course of life, and the fignal vengeance which God took of his Accusers. And in this fecond administration he continued 10 years, fuffering martyrdom when he was near 120 years old. To relieve the infirmities of his great Age, they took in to be his Collegue

XXV. Alexander, formerly Bishop in Cappadocia, who at that time had out of devotion taken a pilgrimage to Ferufalem; the choice being extraordinarily defigned by a particular revelation from Heaven. He was an eminent Confessour, and after having fate 15 years, died in Prison under the Decian Persecution. By him Origen was ordained Presbyter. He was a great Patron of Learning as well as Religion, a fludious preserver of the Records of the Church. He erected a Library at Jerusalem, which he especially furnished with the Writings and Epiftles of Ecclefiaftical Perfons. And out of this Treasury is was that Eusebius borrowed a great

part of his materials for the com- | XIV. Alypius, 13. poling of his History. XXXVI. Mazabanes, 9 years. XXXVII. Hymenæus, 23.

XXXVIII. Zabdas, 10.

XXXIX. Hermon, 9. He was, as Eusebius tells us, the last Bishop of XVI. Olympianus, 11. this See before that fatal Perfecu- XVII. Marcus, 13. tion that rag'd even in his time.

CCCXV. He was present in the great Nicene Council. He fate, lays Nicephorus of Constantinople, 20 years, but S. Hierome allows him a much longer time.

#### BYZANTIUM.

afterwards called

#### CONSTANTINOPLE.

T HAT this Church was first founded by S. Andrew, we have shewed in his Life. The succesfion of its Bifhops was as followeth.

crucified at Patræ in Achaia.

II. Stachys, whom S. Paul calls, his beloved Stachys, ordained Bishop by S. Andrew; he fate 16 years.

III. Onehmus, 14. IV. Polycarpus, 17.

V. Plutarchus, 16.

VI. Sedecio, 9. VII. Diogenes, 15. Of the last three no mention is made in Nicephorus of Constantinople, but they are delivered by Nicephorus Calliftus, lib. 8. c. 6. p. 540.

VIII. Eleutherius, 7. IX. Felix, 5.

X. Polycarpus, 17.

XI. Athenodorus, 4. He erected a Church called Elea, afterwards much beautified and enlarged by Constantine the Great.

XII. Euzoius, 16. Though Nicepho-

months.

XV. Pertinax, a man of Consular dignity, he built another Church near the Seafide, which he called, Peace. He fate 19 years, which Nicephorus Calliftus reduces to 9.

XVIII. Cyriacus, or Cyrillianus, 16. XL. Macarius, ordain'd Ann. Christ. XIX. Constantinus, 7. In the first year of his Bishoprick he built a Church in the North part of the City, which he dedicated to the honour of Euphemia the Martyr, who had fuffered in that Place. In this Oratory he fpent the remainder of his life, quitting his Episcopal Chair to

XX. Titus, who fate 35 years and fix months, though Nicephorus Calliflus makes it 37 years. After him

XXI. Dometius, Brother (as they tell us) to the Emperour Probus, he was Bishop 21 years, 6 months. XXII. Probus succeeded his Father

Dometius, and fate 12 years. As after him

I. S. Andrew the Apostle. He was XXIII. Metrophanes his brother, who governed that Church 10 years. And in his time it was that Constantine translated the Imperial Court hither, enlarged and adorned it. called it after his own name, and made it the feat of the Empire.

XXIV. Alexander succeeded, a Man of great piety and integrity, zealous and constant in maintaining the truth against the blasphemies of Arius. He sate 23 years.

#### ALEXANDRIA.

THE foundations of this Church were laid, and a great part of its superstructure rais'd by S. Mark, who though not strictly and properly rus Callissus allow but 6. an Apostle, yet being an Apostle at XIII. Laurentius, 11 years and six large, and immediately commissionated by S. Peter; it justly obtained

the honour of an Apostolical Church. Its Bishops and Governours are thus recorded.

I. S. Mark the Evangelist, of whose Travels and Martyrdom we have spoken in his Life. Nicephorus of Constantinople makes him to fit two

II. Anianus, charactered by Eufebius, ανής Θεοριλής, και τα πάνλα θαυμάois, a man beloved of God, and admirable in all things. He ruled XIV. Dionyfius, 17. He was one of in that Throne 22 years.

III. Avilius, 12, or as Eusebius, 13. IV. Cerdo, fucceeded about the first year of Trajan; he fate 10 years, according to Eufebius, 11.

V. Primus, 12.

VI. Justus, or Justinus, 10.

VII. Eumenes, 10, or as Eusebius, 13. S. Hierome in his Translation calls him Hymenæus.

VIII. Marcus or Marcianus, 13, or as Eusebius, 10.

IX. Celadion, 10, but in Eusebius his computation, 14.

X. Agrippinus, 14. according to Eusebius, 12.

XI. Julianus, 15, though Eusebius allows but 10.

XII. Demetrius, 21, but Eusebius more truly makes him to have governed that Church no less than 43 years. He was a Man of great zeal and piety, and underwent many troubles in the Perfecution at Alexandria. He was at first a great friend to Origen, but afterwards became his enemy, laying some irregularities to his charge: partly out of emulation at the great reputation which Origen had gained in the World; partly, in that Origen had fuffered himfelf to be ordained Presbyter by two other Bishops, Alexander Bishop of Ferusalem, and Theoliftus of Cafarea.

XIII. Heraclas, a Man of a Philofophical genius, and way of life. He was educated under the inftitution of Origen, and by him ta-

ken to be his Affiftent in the School of the Catechumens, the whole government whereof he afterwards refigned to him; and upon the death of Demetrius he was advanced to the government of that Church, the care whereof he took for 16 years; though Nicephorus of Constantinople by a mistake, I suppose, for his Predecesfour, makes it 43.

the most eminent Bishops of his time. He was one of Origen's Scholars, then preferr'd first Mafter of the Catechetical School at Alexandria, and afterwards Bishop of that See. In the Persecution under Decius he was banished first to Tapofiris, a little Town between Alexandria and Canopus; then to Cephro, and other Places in the Desarts of Libya. But a large account of his own and others fufferings, with many other transactions of those times, we have out of his own Letters, yet extant in Eusebius. He died in the Twelfth Year of the Emperour Gallienus.

XV. Maximus; of a Presbyter he was made Bishop of Alexandria; he fate in that Chair 18 years according to Eufebius his computation, though Nicephorus of Con-Stantinople affign but 8.

XVI. Theonas, 17, or according to S. Hierom's Version of Eusebius, 19. To him fucceeded

XVII. Petrus, 12. He began his office three years before the last Perfecution. A Man of infinite strictness and accuracy, and of indefatigable industry for the good of the Church. He suffered in the ninth year of the Perfecution, with the lofs of his Head. gaining the Crown of Martyrdom. After whose death came

in the profperous and happy days of the Church, Conflantine the Great turning the black and diffinal feene of things into a flate of calmness and ferenity.

XVIII. Achillas, 9, though Nicephorus of Conflantinople allows him but one year. By him Arius up-

#### ERRATA.

Pag. 45. 1. 30. r. SEMONI. p. 59. l. 42. r. frequented. p. 171. l. 8. r. unintelligible.

THE END.